Mr. James Janeway's

LEGACY

TO HIS

FRIENDS,

Containing Twenty Seven Famous Instances of Gods Providences in and about Sea Dangers and Deliverances, with the Names of Several that were Eye-witnesses to many of them.

Whereunto is Added a Sermon on the same Subject.

Go up now, look towards the Sea; and he went up and looked, and said, there is nothing; and he said, Go up seven times: And at the seventh time he said, behold, there ariseth a little Cloud, &c. 1 King. 18. 44.

Come and Hear all ye that fear God, and I will declare what he hath done for my soul, Psal. 66. 16.

London, Printed for *Dorman Newman*, at the *Kings Armes* in the *Poultry*, 1674.

The Lively Effigies of that Reverend and Faithfull Minister Mr Jaines Janeway who Departed this Life the 16th of March 167 3/4 in the 38 yeare of his Age

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THE EPISTLE TO THE READER.

THe Author of this Treatiſe, now put into thine Hands, needs none of my Praiſes; he being lately gone, to make one in Conſort with that Heavenly Chore above, whoſe Works praiſe him in the Gate; only I could not but lend my hand a little, being deſired to give it a lift into the World; and tell thee the Author was a man of Deſignes for God, and more of them he had in his Heart and Head, when his Lord and Maſter (whoſe he was, and whom he ſerved) did give him time

to Finish; that his Master might be Honoured, and Souls Edified, he tryed several Ways, and that with several sorts of persons; leaving no stone unturn'd, no means unattempted, that the Work of the Lord might Prosper in his hand. One while he designes sinners might be helped in getting Acquaintance with God, and that Saints might improve their Best Friend in the Worst of Times; *and to that end he appears in the world, to drive on a good Acquaintance betwixt Christ and Souls. And another while, feeling warm Compassions and Affections bubbling up in his Soul to poor* Young Converts, *he carries on a design of strengthning their weak hands, by appearing once again upon the Stage, in printing the Comfortable Death of a Young Convert. And another while he had a design of preventing the ripening sinnes of youth; witness his bowelly and tender-hearted Sermon upon the occasion of the* Penitent Murderer, *in which he Cautions poor enticed Young men to take heed of the*

Witness that Excellent Treatise of his.

Death Uniting, T. Mousley I. Savage

the Baits, that the great Angler for Souls, layes before them. But lest this man of Designes for God, should miss his great aime, he shoots lower, that he might hit his Mark, he stoops, and sweetly condescends, to send Tokens to Children, *to bespeak their Hearts betimes for Christ, his Master; he labours to Teach the Children to cry* Hosanna *to his Lord: And now in the last place, he casts about to meet with* Sea-faring Men, *whose Souls he alwayes had bleeding and melting bowels for. Oh how would he Weep, Pray, Mourn, Sigh over them; entreat them Affectionately, beseech them importunately, that they would not forget the God of their Mercies and Deliverances; nor the Mercies and Delriverances of their God. Upon this Occasion of* Sea-mens *receiving the greatest Deliverances of any men in the World from God, and so soon playing the Old Israelites with Gods Wonders* (viz.) *soon forgetting his Works.*

Some Friends speaking to him upon this subject, and Acquainting him with

a Taſte of ſome Memorable Paſſages of Providences, he readily upon deſire, ſets his hand to this work of Collecting ſeveral Famous Deliverances from Friends, and took pains to get their Papers into his hands, but had not time to polliſh and adorn them in his ſweet and taking Style, as he did other things. Theſe lay upon his hand above a Year and a half, ſtill waiting for more Obſervable Providences to come to his Cognizance: But here thou haſt them as they are, if thou haſt an Heart to improve them, to thy further ſtrengthening of thy Faith in future Straits: Whether at Sea *or* Land, *here thou mayſt ſee the Lord ſetting his Right Foot upon the Sea. Here thou mayſt ſee the Lords Royalty and Soveraignty extending it ſelf to the great Deeps. Here thou mayſt ſee the Winds & Seas obeying of him. Here thou mayſt ſee the Lord giving a literal Conſent on that Text,* When thou goeſt through the Waters, I will be with thee. *Here thou mayſt ſee Hopeleſs, and Helpleſs men, in their greateſt Diſtreſs at their*

wits

wits end, sav'd and deliver'd by the great God: which is enough, one would think, to make any Reader cry out with the Psalmist, O that men would praise the Lord for his goodness, and for his wonderful works to the Children of Men.

Here thou mayst see the prevailing Power of Prayer, the Wonder-working Power of God, the unspeakable Bowels and tender Mercies of God, to poor Perishing, Sinking, Drowning, Starving, dying Men; that thou mayst Pray to this God more, Love this God better, and dread to sinne against him, who is the God of such Miraculous Salvations and Deliverances. And that this Treatise may promote that work in thy Soul, is the Desire of

Thy Cordial Soul-Friend,

Wapping 14 Apr. 1674.

John Ryther.

There are these Books of Mr. *James Janeways*, printed for *Dorman Newman* at the *Kings Armes* in the *Poultry*.

HEaven upon Earth, *or the best Friend in the worst of times*; *The 3 d Edition enlarged.*

2. Death Unstung: *A Sermon Preacht at the Funeral of* Thomas Mousley *an Apothecary: With a brief Narrative of his Life and Death, also the manner of God's dealings with him, after his Conversion.*

3. *A Sermon preached at the Funeral of* Tho. Savage.

4. *Tokens for Children: the first and second Part.*

5. *Mr.* James Janeway's *Legacy*, &c.

REMARKABLE SEA DELIVERANCES.

ONe Major *Gibbons*, a man well known in *new England*, a Gentleman of good education, good parts, and of good Converſation (as the Author hath been credibly informed by them that knew him) was bound upon a voyage to Sea, himſelf being *Supra Cargo* with ſuch commoditys as thoſe parts of *America* doth afford, after going out from *Boſton* ſeveral days, by hard weather, and contrary winds, the Ships company were much diſtreſſed, and through the Continuance of the Contrary winds, Proviſions now begin to faile them; and O how feeble doth Spirits

grow, when Bread, the Staffe of life faileth! now Hunger becomes more dreadfull to them, then the every moment threatning Billows of the devouring Ocean; and they that one while feared drowning, now fears Starving; they are brought to the laſt meal in the Barrel, and the laſt oyl in the Cruſe, and ſay as ſhe did, *We will Eat this litle that is left, and dye:* and now when they thought they had eaten the laſt, what conflicts muſt they needs have within themſelves? who knew not where to have another morſel to fortify the tyred and ſpent Spirits with the conſtant toyle, and hard labour: how they look one up one another, as men already under a Sentence of death; and by one anothers looks, Strike terror to one anothers Hearts; They look on every ſide, (as *David* ſays) *I looked on my right hand, but there was no man that would know me; Refuge failed me*; or periſhed from me. They look downward, they ſeeing nothing but the Belly of deſtruction opening for them; they look upward, the onely, and laſt refuge, and remedy, in this deplorable eſtate was out of the depths, they cry'd to the Lord.

Pſal. 142 4, 5.

But though they look out of the Ship, as *Noah* did out of his Ark, upon the waters,

ters, and ſend forth the Dove of Prayer, that winged Meſſenger, to Heaven, yet ſhe brings no Olive branch, no Anſwer; the waters aſſwage not; the winds calm not, they are like the Prophets Servant, when he bid him *go up now*; *and look towards the Sea, and he went up and looked and ſaid, there is nothing*; and this ſtrikes them into dolefull and diſmall Lamentations; out of which Lamentations, at laſt Springs up a tragical and ſorrowfull Motion. The Motion is, that which the Marriners, in *Jonahs* Veſſel, put in execution, *Come let us caſt Lots*, &c. onely with this difference, they caſt Lots to find out the delinquent; and theſe, which of them, ſhould dye firſt, to be a Sacrifice for ravenous Hunger to feed upon: Concluding, as he in that caſe, *It is expedient for us that one man ſhould dye for the People, and that the whole Ships Company periſh not.* Life being ſweet, Skin for Skin, and all a man hath will he give for his life, they at laſt bring it through many a ſad debate, to a reſult they caſt the Lott, th diſpoſing of which is of the Lord, one of the Company is arreſted by the Lott; here, here, is the Condemned Priſoner: O but where is the Executioner to be found to act his office upon a poor Innocent? is it not

1 *Kings* 8. 43.

Jonah 1. 7.

John. 11. 50.

death to them now, to think who shall act this bloody part in the Tragedy? But before they fall upon their involuntary Execution, Major *Gibbons* calls them to Prayer, considering, that in the Mount, the Lord is often seen, and that many times our extremity proves Gods opportunity; he also askes the poor man if he was willing to dye; but O what a hard Question is that to Answer! He replys, if it might preserve the rest of the lives, he could be the more willing; to which he hath this Answer: All events are in the hands of God, we must not dispute them, to Prayer they go: and, O sure these Prayers must melt hearts of Adamant! and Behold, while they are at it, God doth send a visible commentary upon that Scripture: *Then shalt thou call, and the Lord shall Answer; thou shalt Cry, and he shall say here I am*: For while they were calling, God was Answering; there leaps a mighty Fish into the Boat; and as it is of the Whale: swallowed up *Jonah, God prepared a Fish*, for the Lord here prepared, or provided a Fish, that a poor creature might not be swallowed up: but O what joy was here at such a token for good! not only it at present releiving and refreshing their hunger, which no Question made

Esay 58. 9.

made them quick Cooks; but when they looked upon the Finger of God in it, sending it as an answer to prayer, they conclude it an happy Omen of their deliverance, and a pledg of approaching mercy: but alas, it is not long before their hearts grow faint again, their Countenances pale, their Spirits sink now as low as they were lifted up high; and now the poor Sea-men are like their Ship, one while mounted up in the hopes to Heaven, and another while they are sunk down again in despair as low as hell; they know not now of another cake, another Morsell, they are reduced to their former exigency, which brings them to a resolve to steer in this strait, their old course; to Lotts they go again the Second time, only they have such an honour for the Providence of God, they will not put him into condemnation, that God hath acquited; the Lott now falls upon another person, and O now they receive the old trouble, and intestine Combats, how they shall find in their Hearts, to punish one, that never had offended any of them; and while one thinks of it, sayes he, Alas poor man, what hath he done to deserve this sentence? another crys, Will not this blood cleave to my Conscience another day? though I went to this expe-

expedition a Preſt-Souldier? another ſays, for his part he ſees no way but death, therefore he cannot take away life, when he ſees not any life can be preſerved by it: but they are called again to look upward, before they put the Knife to the Throat of this Sacrifice, and they remember the laſt encouragement to put life into the almoſt dead-mens Prayers; they pray now with a pledge in their hands, and are ready to tell God, the laſt time he gave them a Pawn, an Earneſt; and O it is not vain to ſeek the Lord! for loe, while they are ſeeking to him, he is ſending to them; as the Prayers flye to Heaven, Mercy is diſpatched upon the wings from Heaven.

O turn aſide, and ſee this great ſight, while they are praying. Behold a ſecond Anſwer from above; A great Bird lights and fixes her ſelf upon the Maſt, which one in the Company eſpies, and up he goes, and there ſhe ſtands until he took her with his hand by the wing, & brought her down to the Company; and O what life from the dead is this to them a ſecond time! Sure they will hearken to the voyce of the ſecond Sign, if not to the voyce of the firſt; and now that which they hoped by the firſt Providence *(viz.)* that it was a fore-runner of the compleat deliverance; Now they are by this ſecond confirmed

firmed in the Faith, and now they begin to think (as I can eaſily imagin) if God will ſave them out of this diſtreſs, O what manner of perſons they will become! what manner of lives they will live! what Sacrifices of Thankſgiving will they offer up to God! but while they are thus thinking they have no viſible hopes, but that it muſt be a third Miracle that brings them out of this their miſerable condition; they have the ſame diſappointments upon them ſtill, only now they divert their Hunger all they can, by telling of, and remembring the Loaves, (as I may ſay) their experiences in this extremity of theirs, and comforting themſelves, that if they come to a third ſtrait, it would (they hoped) be an outlet from their preſent miſery and calamity: They are reduced the third time to the former courſe and ſtrait, to caſt Lotts; and when they were to go to the heart-aking work, to put him to death, upon whom the Lott fell, they go to their Old Friend, in a day of Adverſity, (to God) by hearty and humble Prayer: And O now they do, as the Prophets man at the Sea-ſide, look again and again, but alas Maſter they cry, *there is nothing*. Prayer is done, concluded, nothing appears; O but as the Prophets

Man looked ſeaven times, ſo ſays this good man Major *Gibbons*, look again, as *Jonah*, I will look again towards his Holy Temple (ſays he to one of the Company) *Go up to the top, and ſee what you can eſpy*; and at laſt he makes a Sayl, (*viz.*) eſpys a Ship; this puts new life into all their ſpirits; they bear up with the Veſſel, they Man their Boat, they deſire in the manner of periſhing, humble Suppliants to Board them, which they are Admitted; the Veſſel proves a *French* Veſſel, yea, a *French* Pyrate; Major *Gibbons* Petitions him for a little Bread to ſuſtain their lives, who had been ſeveral days wiſhing for death, but could not find it in their Extremity, and take the Ship and Cargo. So ſweet is life, that all that a man hath will he give for his life; and now behold, God draws forth to theſe Poor Periſhing men his beſt Wine to the laſt, nay, turns the Water of Affliction into the Wine of Conſolation. The Commander of the Veſſel knows the Major, and replys readily and chearfully, Major *Gibbons*, not one hair of your head ſhall periſh, nor any of your Ships Company, if it lye in my power either to ſupply you, or preſerve you. O the Wiſdom of God that hath ways we know not of, to Relieve in the greateſt

ſtraits

ſtraits, and cauſe himſelf to be ſeen in the Mount. The Commander of this *French* Pyrat was one ſome years before that Major *Gibbons* had ſhown ſignal Kindneſs to, when his life was in danger at *Boſton* in *New England*. Thus the Lord appeared a God, hearing Prayers in Extremitys, which appearances are not to be forgotten in ſucceeding Generations. O that men would praiſe the Lord for his goodneſs, and for his wonderful works to the Children of men.

Secondly: About the year 1636. there ariſing a ſtorm and tempeſt of troubles in the Church of *Scotland*, five Miniſters, eminent for Piety, Learning, and the Honourable ſucceſs in the Miniſtry, were ſo hard born under by a prevailing Party impoſing upon their Conſciences, that they were forced to Embarque themſelves for *America*; three of their names were Mr. *Levinſton*, Mr. *Mackleland*, and Mr. *Blaire*, with two more whom my Author could not call to mind.

Theſe good men Sayled half the Channel over, about 500. Leagues, where they met with great diſtreſs of weather, which broke off the Rudder of their Ship, and occaſioned a deſperate leak to ſpring in her, which expoſed them to eminent dan-

danger; but they in this diſtreſs endeavour to hang on their Rudder again, but often were they fruſtrated in their attempt to a total deſpair of effecting it. They alſo laboured with the like unſucceſsfulneſs to find out and ſtop the leak; this poor Ships Crew had laboured alſo by pumping, to keep the Ship above water, until all their few hands were feeble, and all their hearts faint; ſo that as ſo many diſpairing perſons of life, they ceaſe all endeavours, and yield themſelves to death, expecting every moment to be Entombed in the belly of the devouring deeps; during the time of this their great diſtreſs, the Miniſters kept on their courſe, as at other times of Worſhip, (*viz.*) the reading of a Chapter in courſe, and taking obſervations from it, with Prayer and Preaching, which they did by turns; at the criſis of this deplorable caſe, it fell to be the Lott of Mr. *Mackleland* to perform this Exerciſe, a man Auſteer in his life, reſerved in his ſpeech, and of great Piety, who was often obſerved to let fall many remarkable Prophetical Expreſſions of future events; the Chapter that at that time came to be read in courſe by him, was the 32 of *Exodus*, which he had read all along (until he came to the 12th. verſe)

verſ.) where he made a full ſtop; the verſes run thus.

And Moſes *beſought the Lord his God, and ſaid, Lord, why doth thy Wrath wax hot againſt thy people, which thou haſt brought out of the Land of* Egypt *with great Power, and a mighty hand? Wherefore ſhould the Egyptians ſay, for miſchief did he bring them out to ſlay them in the Mountains, and to conſume them from the face of the Earth? Turne from thy ſevere Wrath, and repent of this Evil againſt thy People.* — upon the reading of theſe verſes over again, he declared to them the Caſe, which *Moſes* was here interceeding for, compared with his Expoſtulation in the 12 verſe, did parallel the caſe, and conſidering the happy event of that Argument, which *Moſes* uſed (mentioned in the 14 verſe, which runs thus:) *and the Lord Repented of the Evil which he brought to doe unto his People* —— he could not but comfortably hope, that they might have the ſame Effect: Nay he goes further, and his Spirit raiſed into a peremptory prediction, that he durſt aſſure them from his great Lord and Maſter, that not one hair of their heads ſhould fall to the ground; after this he went to Prayer, urging God with the ſame

ſame Argument, and then roſe up comfortably aſſuring his ſtedfaſtneſs in believing the ſame; he adviſes the Sea-men and the Company in the Ship to refreſh themſelves by taking ſome meat, the long faſting and hard labour having much infeebled them. Then he encouraged them to make another Attempt to faſten the Rudder, without which they could not poſſible make towards any point for ſhore. He after adviſed them to clear the ſhip as well as they could from water by pumping, which they did happily Effect, the Leak being ſtopt providentially of it ſelf —— whether it was ſome noak of a plank ſtarted by the deſtreſs of weather which occaſioned the Leak, and by the ſurges of the Sea, clapt into the place againe, or what it was, elſe could not be known. But however this lookes like life from the dead to theſe poor men who had received but a little before a ſentence of Death in themſelves, that they might truſt in him who raiſeth the Dead. Soon after this, God who had heard in Heaven great Tears and Prayers, Commands the Wind, Tack about to the Weſt, and to blow ſo ſtrong a gale that they were forced to bear up before it, and it continued ſo long

long, that it brought them back to the North of *Ireland*, where they continued ſome time; although but ſhort, they were very inſtrumental in the Converting of many ſouls, which ſeed-plot remains to this day; and ſoon after they paſſed into *Scotland*. This Relation was given by ſeveral Miniſters of the North of *Ireland*: alſo the Reader may take notice, the Author of that Book called the *fullfilling of the Scriptures*, mentiones this remarkable Providence, though not ſo largely with theſe two additional, but very conſiderable circumſtances; firſt, That a poor Sea-man was made the inſtrument to preſerve the ſame Veſſel, by faſtening the Rudder, whoſe company they had all ſhun'd, others having given it over. Secondly: Several Paſſengers being Aboard, who ſhipt themſelves for *America*, upon only external accounts, expecting a fat ſoyle, and outward advantage in that place, and not as the others upon the account of Conſcience, to enjoy the purity of Ordinances; they did all dye upon the Sea ſave one, being five in number. And who is ſo blind, as cannot ſee here the out-ſtretched Arm of an Omnipotent God, commanding deliverance for his poor diſtreſſed, perſecuted, pray-

Fullfilling of the Scriptures. pag. 487.

praying, believing Servants, and alſo for all them that Sayled with them? O who would not Pray at Sea, and truſt in him who raiſes the dead in the ſaddeſt of their Extremities and diſtreſs! and ſpeaks forth much of the power and goodneſs of God, calling upon all to truſt in him, let the dangers and ſtraits be never ſo great.

3. A Veſſel of ours about the year 1636. being at New-found Land a Fiſhing, being ſomewhat of the lateſt in the year, until the Ice came in great flakes; and being ready to hoiſe Sayle for the return home, they ſent out in the Boat ſix of the men to weigh their Anchor; but while they were about it, a ſad Providence prevents them, a great flake of Ice interpoſes between them and their ſhip, and carryes them adrift, ſo that by all means that they and the ſhip could uſe, they could not recover their Veſſel again, whereby they were expoſed to an inevitable ruine, neither having Food, nor any other Accomodation to keep them warm; they having continued thus three days & three nights, they began to be Hunger-ſtarv'd, and accounting themſelves all dead men, they began to conſult one with another what courſe to take; they at laſt, though with great

great regret and grief, they resolve one of them must dye to become Food for the rest; each person begg'd to have it his Lott to dye first, to be freed from that torment that they languished under; so that they were forced to determine it by Lott: He upon whom the Lott fell, desired to go to one end of the Boat, there to recommend his soul to God by Prayer, before he dyed; the rest being in a deep Agony upon apprehension of shedding the blood of one of their Comerades: But while they were sate together, lamenting and imploring God's favour to prevent such a fact according to that they wished and desired: The person separated by Lott for death, dyed upon the place where he was praying, which in their deplorable Condition occasioned great Joy to the rest, that hereby they were not forced against their wills to take his life; so looking upon this as a good *Omen*, they proceeded to satisfie their Hungers upon the dead body: the Boat was still A-drift, not frozen up; so that by that time, their Food was spent, they were brought ashore many Leagues to the Norward of *New-England*, where the five landed alive, where the poor *Barbarians* did commiserate them, and help them as they could; three

three of them dyed with the diſtreſs they had been in, the other two made a ſhift to get to *New-England*, and ſo at laſt, by a good hand of God upon them, came to their Habitations in the Weſt of *England*, having both loſt their heels with the extremity of the cold in the Boat. This Relation my Author had from one of theſe two Sea-men, with whom he came afterwards a Paſſenger from *Ireland*, to whom he ſhewed his heels ſo loſt.

4. A ſmall Veſſel, about 45 Tun, the Maſters name *Phillip Hangare*, coming upon the Coaſt of *New-England*, they ſuddenly ſprang a leak, and ſo foundred: There were in this poor miſcarrying Veſſel 18 Sea-men and Paſſengers; 12 of the men got into the Long-boat, and as that was ſuddenly brought to their minds in this ſurpriſe, they threw into their Boat alſo ſome ſmall matters of Proviſions, but they were wholly without fire: Theſe 12 men at that time of the year about *Michaelmas*, (and as *Paul* ſaid in his Voyage, *Sayling was become dangerous*) Sayled five hundred Leagues, and were to a Miracle preſerved all that time in this ſmall Boat, five weeks; but it pleaſed the Lord, who appears in our ſtraits moſt, to ſend them great

great relief, by causing some flying Fish to fall into the Boat, which they eat raw, and were unto them more acceptable than the greatest rarities and dainties at another time; God's Providence now proving the Caterer, they catch'd a Shark, and that Ravenous Fish that uses to prey upon men, now becomes a prey to these poor distressed Creatures; but they were glad of food in the want of fire, and have an heat in their Stomacks, to eat that raw, and digest at this time what would have made them sick at other times; but alas, another want they had, was drink as well as fire, but they were forced to open the belly of this Shark, and suck his blood for drink; at last, that God who hath a desire to the work of his own hands, gives them hopes to release them out of this insupportable misery, by letting them come to a discovery of Land in the *West-Indies*; but alas, they were so weak, that when they came ashore, one or two of them dyed; but most of them lived to declare the works of the Lord. This the Author had from one of the 12 that were thus miraculously preserved, but since cast away at Sea.

Mr. Godney of N. England.

5. Captain *Jonas Clark*, of *New England*, going for *Virginia*, the Veſſel was Caſt away in a ſtrange amazing manner, about two hours before day, among the *Indians* where the Ship-wrackt men lay aſhore in great fear; but three days after they thought to get their ſhip off again; to which end the Maſter, with ſome others, went into the boat, they came threeſcore Fathom from the ſhore, where there aroſe a great Sea, and broke in upon them; but the ſecond Sea came and turned the boat up; four men under water, all were drowned, but Captain *Clark*, who was kept under water by one of the men, until his breath was gone, but then God appeared, and ſet him at liberty from him in a moſt Miraculous way, and inabled him to ſwim to the ſhore; they that were alive now, were in great ſtraits and perplexities, not knowing what to do, but yet ſome of their eyes were up to God; at laſt they Unanimouſly reſolve to Travel, and when they had Travelled one night, and part of a day, meeting with many Swamps and thick places, ſo that all hope failed them of going along; ſo they ſtood ſtill as (wayfaring men) aſtoniſh'd, not knowing what courſe to take; and though before they were afraid of any

Indi-

Indians, now they were glad to pray to to the Lord for the ſight of an *Indian*, which in this extremity and perplexity, within half an hour the Lord was pleaſed to grant: The *Indian* was all alone, which was obſervable alſo; when they got to him, they asked the way to the *Engliſh*, and they did perſwade him by entreaty to go along with them, but within one hours time, he carryed them to a Town of the *Indians*, which did ſadly fright and amaze them; but they ſtill looked up to the Lord to help and ſave them; but at laſt they got to the *Engliſh*, and ſo were preſerved.

This Relation the Author had from Captain *Clarks* own hand, a perſon of known Godlineſs and Integrity.

6. The laſt Providence called to mind a ſtrange and ſtupendious paſſage of a Godly Gentlewoman, who in the firſt breaking forth of the Rebellion in *Ireland*, was forced to fly for her life, with ſome other perſons in her Company; eſpecially three Children, one of them upon her Breaſt: But alas, theſe poor trembling Travellers had not gone long before they were ſtriped Naked by the *Iriſh*, who to admiration ſpared their lives; but paſſing

on to the foot of a River, others met them, and would have cast them into the River; but this Godly Woman not being dismayed, asked a little liberty to Pray, and as she lay on frozen ground Naked, she got a little resolution not to go on her own feet to so unjust a death; upon which having called her, upon her resolution, they drag'd her by the heels along the ground, with the rest of the Company; she turns upon them, and on her knees says, *You should I am sure be Christians, and men I see you are; in taking away our miserable lives you do us a pleasure; but know, as we never wronged you, nor yours, you must dye also your selves, and one day give an account of this Cruelty to the Judge of Heaven and Earth.* Suddenly upon which, an *Irish* Priest says, *Let us not take their lives, but we will put them in this Island of the Lake*; a Boat being at the River, all the eight Naked and without Meat, are turned into that Island, where after four days staying, some of the Company dyed with Hunger and Cold, but not this Woman, nor any of her Children; a day after, the two Boys found the Hyde of a Beast which had been kill'd at the root of a Tree, which they and the Mother endeavoured to cast over them; then lying

An extraordinary thing, they being the greatest instruments of Cruelty in that Rebellion.

lying upon the Snow, the next day a little Boat goes by to whom she calls for God's sake to take her out; but they refused, being *Irish*; she desired a little Bread, but they said they had none; she begs a Coal of Fire, which she obtained, for she had some fewel in the Boat, and thus with some fallen Chips, made a fire; and the Boys taking a piece of the Hyde, layd it upon the Coals, and began to gnaw the Leather; but alas, without an extraordinary Divine support, what could this do? Thus they lived ten days without any visible supplies, and that good Woman professt it was by Faith and Joy in God she lived; nor had she any Bread but Ice and Snow, nor any Drink but Water, but she thought God put more substance in it, and found it as it were clammy. The next day a Boat carryed her out to the side of the Band-water, where yet she had been lost, but that she could not suffer to see her Children dye in her sight; and therefore (though the two Boys were young, and so Starved, that they had no strength) she pressed them to go out of her sight, under pretence of seeking som fire; the poor Children had not gone far until they saw two or three great Doggs eating a man who had been killed; the Children were afraid

the *Doggs* (who needed not fear any thing but to live in such a Condition) and one of them came running, and leaped upon one of the Children, without doing him the least hurt, and would run a little before, and then tarry until the Children come up, and so led them on where an House whence Smoke appeared, which was an Irish mans, Protected by the English in *Antrum*, by which means they were marvellously pleased, and the Mother sent for, and succoured by a party from *Antrum*. Although this Providence be not a Sea-deliverance, yet it is a remarkable preservation from danger by Water and Hunger, at Land.

7. In the first setling of the *Bohemia* Islands off the *Cape* of *Florida*, about the year 1642. there were at that present great troubles in the *Burmoudas*, one Captaine *Sale* who had been Governour the year before, comes for *London*, and here informing some of his Acquaintance, and Persons of Worth and Estate, how things then stoood, they undertake for him, and got him a Ship, and all things necessary for the discovery of these Islands which he had informed them of, so they proceeded to *Burmoudas*, where they took in several Passengers, Captain

Sale

Sale being Cheif, and Captain *Lane* and his Family which came from *London* with him as his Assistant in the management of the Designe, so they in pursute of the Voyage, came to an Island called *Cicatra*, he lay down in the Platts, where they could not at present find an Harbour. So they sent out their *Shallop* upon a discovery, which upon Return informed them of a better place to Ride in. ---- But sending out the *Shallop* again upon a discovery, before she Returned, there arose a dreadful Storm that carried her immediately upon the *Rocks*, and staved her with very much difficulty, most of the People were saved and some Provisions. Then were they Reduced to very great straits formidable to flesh and blood, a Barren Island, no inhabitants, no likelyhood of Releif, little Provisions left; in this great strait most of them resolved to travel up to the wester end of the Island and there to abide. (Captaine *Lane* and his Family, and his Son who was his Leiutenant) they Resolved to seek for some kind of Provisions, and so stayed on the Island. But Captaine *Sale* and one Mr. *Bently* who had been Master of the Ship, and some other Sea-men, and one Mr. *Shad-*

wel; in all eight, Resolved to go to *Virginia*, and took what Provisions they could get, which was one *Shark*; but before they made to the Land they were in very great wants; For from this Island from whence they departed to *Virginia*, was three hundred Leagues: in their now great Extreamity, Providence cared for them, so that they got another *Shark*, and were glad to eat him Raw. They were a 11 dayes going to *Virginia*, and the *Boat* a very little one, that they could scarcely Steer in her for fear of danger. Yet the Lord in this deep Distress, made his Arm bare for their Salvation, and brought them safe to a place called *Nuse-num*, to one Mr. *Richard Brunkets* House, where they were curtiously Entertained; and after the Relation upon what account they were put to these Hardships and Necessities, Captain *Sale* had a Vessel provided laden with necessaries, to go for *Cicatra*, to Relieve those they had left there in such Distress, and they arrived there. And O now what Comfort must this be, after such long wishing and gradual Dying, to see that there was now Hopes of Life brought to them; but several of them were starved to Death before their arrival

Arrival. Captain *Lane* is now ſent to fetch ſome Proviſions who had been in unſpeakable Extreamity. He came down in a little *Boat*, his Son alſo the Lieutenant, and two Servants, but when they had gotten in their Proviſion, and going home with hopes of a new Life; Behold, the ſtupendious providence of God, all of a ſudden Death creeps in and Arreſts them. For in a narrow place where the Tyde runs ſwiftly, the *Boat* is ſunk, all are drowned but one man, who carried the deſolate Widdow the ſad Tydings! what an unwelcome Meſſenger this was you may eaſily conjecture; about three months after arrived a Veſſel to them (the maſter of her my Author,) and ſo Mrs. *Lane*, her Son and Daughter, Maid Servant and Man Servant, where all brought up about forty miles, where they were entertained by my Author for ſix weeks, and gave an account of ſome notable paſſages of Gods Providence in preſerving them. Worthy never to be forgotten! Her Husband and the men went out to ſee what they could get for Food every Day, and they had for the moſt part juſt for the Day, and ſhe told my Author that ſhe as a t nder hearted Mother would lay ſomething

by for her younger Children; but she observed that the next Day they never got any thing.

And thus Providence trained them up in the Scool of Faith; but further she gave an account of one Remarkable thing. In the last day of the week, upon a time it proved a very stormy Day, and they being abroad a hunting for some support could get nothing. The Husband and Son comes home very much troubled, and the men that was gon into the Woods they could get nothing; and they being very much troubled, one took up a Resolution not to come home, knowing their Captain would not suffer them to go and hunt on the Lords Day; on the other hand they thought he would wonder what was become of them, and fear lest evil had befallen them; so they alter their Resolution to come home, but empty of any Relief; this very Evening before the Sabbath in this perplexety of thoughts, there flys over their Heads three gray *Geese*; a wonder it was for such *Geese* that were never seen before nor after. O says she to her Husband, that we had some of them against to morrow! observing they lighted in a Bottome, she aquaints her Hus-

Husband, he ſays they have no ſhot left. O ſays ſhe, here is a Porrenger, melt it or cut it into peices, which he did for expedition, and charged his Peice, and at the firſt ſhot kill'd them all, ---These things, and many more my Author had from her own Mouth, after her mervellous Preſervation. O that men would Praiſe the Lord, for his wonderful Works to the Children of Men!

8. We have a very wnderful Deliverance recorded, an honeſt poor man in *Maulden* in *Eſſex*, one *Gregory Crove*, who with his man and boy, was in his Boat going to fetch Fullers-Earth; but by the way meeting with a Storm, his Boat was driven upon a banck of ſand, and their ſunk; the men were glad to hange upon the Maſt, but poor *Crove* ſeeing his New-Teſtament in the water, which he prized highly, caught it up, and took it into his Boſom; the tyde being gone, they were left upon the ſand, at leſt ten miles from land; now in this great Diſtreſſe they made their Prayers to the Lord, that he would ſend ſome means of Deliverance: For now within half an hour it would be flood, but in this little time before flood they found a Cheſt wherein was five pounds ſix Shillings

lings eight pence, but honeſt *Crove* caſt it into the Sea again ſaying, *If the Lord will pleaſe to ſave our lives he will provide us a little food*; and ſo they went again up the Maſt, where they to Admiration hung by the Arms and Leggs, for ten hours together; in which the Boy was ſo weary, and beaten with the Waves that he fell off, and was drowned; now their fears encreaſe upon them, and knows not what to do. But *Crove* adviſes his man to cut down the Maſt, and when the flood comes again, to ſit upon it, and ſo, ſayes he, it may pleaſe God to drive us to ſome Ship; this Councel was taken, they commit themſelves to God upon this Maſt, and thus continued *Tueſday* Night, *Wedneſday*, and *Wedneſday* Night; in which time the man was ſo tired out with Hunger, Watching, and Cold, that he dyed; now was *Crow* left alone in this ſad and deplorable Condition, who prayed now the more earneſtly for ſome Succor and Relief, but durſt not Sleep, leſt the Sea ſhould beat him off the Maſt; and when this diſtreſſed miſerable object was almoſt ſpent, his fleſh ſodden with Sea water, and his eyes almoſt cloſed up with the Salt, now in his Extremity the Lord makes it his opportunity, and ſteps in by his Providence, preſents a Ship going

ing for *Antwerp*: (obſerve here the Finger of God:) The Wind not being favourable was driven out of the way, and eſpying ſomething a far off in the Sea, but ſuppoſeing it to be ſome Fiſher-boy ſteered from it. *Crove* ſeeing this, held up his Cap and ſhake it over his head, whereby at length they were moved to go to him, and ſo they took him in; when he came into the Ship, being half dead, carefull of his New Teſtament, he pluckt it out of his Boſome & gave it to ſome to dry. They in the Ship were carefull of him, and with great difficulty recovered him, and carryed him with them to *Antwerp*, where the fame of his being miraculouſly delivered, drew many to ſee him, and relieve him with neceſſaries. *Fox's Book of Martyrs.*

9. A Ship of *Holland* being driven againſt her will, came to a Place called *Zembla* where the Pole is elevated Seventy Six degrees; they among many delays, and great dangers, they ſcarce reached the Aurange-Iſlands; for now they were ſet faſt in a Conſolidated body of continued Ice, which threatned them every moment; at laſt being reduced to their ultimate hope, they reſolve to return the ſame way they came, but now they find the Ship

Ship quite frozen up, not far from ſhore, and now they think they ſhould winter in *Zembla* and waite for a better Seaſon, wherefore taking out Boards and Plancks, they built for themſelves, and their Stuffe, a poor ſhelter & by a good Providence, the Tide had thrown up a good quantity of Timber, they not knowing from whence it came, it proved a great advantage to them during their abode; here they had continnall fights with Bears, which ſometimes were driven away with making great out-crys, other whiles with Shot; they found their fleſh unwholeſome for food. (For in this place the Maritine wild Beaſts, are the food to the wild Beaſts of the land) the fat of the Beares they made uſe of to burn for lights in the night; theſe poor creatures were at laſt, after all other Human Benefits, left by the Sun, in this Barren Country, and left amongſt none but wild Beaſts: The vaſt Mountains of Snow, with great difficulty they remove, leſt the Habitation ſhould be overwhelmed, and if at any time they went forth, their jawes were ſo benumed they could ſcarce recover their former heat; now the Bears in the dark, being dull of ſight did not venture out to diſturbe them, but multitudes of Foxes, which they

they took in Traps, and made of them both Victuals and Rayment; and yet after all these dangers and difficultys God preserved them, though indeed some of them dyed, they were 12 of them: The chief of them was one *Jacob Hamskrk*, who returned afterwards to *Amsterdam*.

This Grotius in his Annalls of the neiberlands, gives an account of at large.

10. In the year 1616 a flemming named *Pickman*, well known in *England* and *Holland*, for the art he had in getting out of the Sea, the great Guns of that *Spanish* Fleet, that was forced upon the Coast of *Ireland* and *Scotland*, in the year 1588. coming from *Dromthem* in *Norway*, laden with Boards, was overtaken by a Calm, during which, the current of the Sea, carryed him in a Rock or a little Island towards the extremity of *Scotland*, where he was in some danger of being cast away; to avoide a wrack, he commanded some of his men to go into the shallop, and to tow of the Ship: these having done so, would needs go upon a certain Rock to seek for eggs, but as soon as they were got up into it, they espy'd a man, whence they imagine there were others lay there about, and that he had made an Escape thither to avoid some Pirats which might Surprize their Ship, so that they made all the

the haſt they could to the Shallop, and returned to the Ship; but the Calme continuing, and the current of the Sea driving the Veſſel againſt the Iſland, they were forced to get into the Long-boat and Tow her off again; the man they ſaw before, was in the mean time come to the brink of the Iſland, and made ſignes to them with his hands, entreating them to come nearer; and falling on his Knees, and joyning his Hands together, he beg'd Relief from them; at laſt coming near the Iſland, they ſaw ſomthing more like a Ghoſt than a living Perſon, a body ſtark Naked, black, hairy, of a meager and deformed Countenance, hollow and diſtorted Eyes, which raiſed ſuch Compaſſion in them, that they proffered to take him into their Boat; at laſt with ſome difficulty they took him in; they found upon the Iſland no Graſs nor Trees, nothing for Food, nor any ſhelter, but the ruins of a boat, wherewith he had made himſelf an Hut, under which he might be covered from Rain and injuries of the Weather; when they came to ask him who he was, and how he came into that un-inhabited place, he replyed to them he was an *Engliſh* Man, and that a year before he was to go from *England*

to

to *Dublin* in *Ireland* in the Paſſage-Boat, and that they were taken by a *French*-Pyrate, who by a Storm that immediately aroſe, was forced to let go the Paſſage-Boat; left us to the mercy of the Waves, which carryed us between *Ireland* and *Scotland* into the main Sea, expecting to be caſt away every minute, as at laſt we were: For the Bark being ſplit againſt the Rock, where you took me in, I eſcaped with one of my Comrades into the Iſland, in a more wretched condition than if ſwallowed up by the Sea; who had been delivered out of the Extremities we were in for want of meat and drink; of ſome of the boards of our Boat we made a Hutt you ſaw, and we took ſome Sea-mews which we ſet a drying in the Wind and Sun, and ſo eat them raw; we found alſo in the crevices of the Rock, by the Sea-ſide, ſome Eggs: Thus were we kept from ſtarving; but what we thought moſt inſupportable, was Thirſt; for there was no Water, but what fell from Heaven; we lived thus ſix weeks, comforting one another, and finding ſome eaſe in our common misfortune, till that being left alone, it began to grow inſupportable to me; for one day, awaking in the morning, and miſſing my Comrade, I fell into

such a Despair, that I had some thought of casting my self head-long, and so put a final period to that Affliction, whereof I had but endured the one half while I had a Friend suffering with me: I know not what became of him, but I am of that opinion that he fell into the Sea, seeking for Eggs; I left with him my Knife, with which we kill'd the Sea-Doggs, and the Mews, upon which we lived; so I was forced to get out of my Hut a great Nail, which I made a shift to sharpen upon the Rock, that it served me for a Knife: I was also forced to lade a little flake, with a little Sea-dogg fat, and put it out of a crevice of my Hut, and so got some Mews to keep me from starving: I liv'd in this condition and solitude Eleaven Moneths, and was resolved to end my days in it, when God sent you to deliver me out of the greatest misery that ever man was in, and this Sea-man after this misery and miraculous preservation, lived to return to *England*.

Amlasaders *Travels you find this Passage.*

A Remarkable Providence of God in wonderfully preserving of Eleaven or Thirteen poor distressed mens lives.

11. In the year 68. a Ketch Sailed from *Salom* in *New-England* for the *Barbadoes*; and

and when they came into the Latitude of 35. it began to look like foul weather, ſo they took in their Top-ſail, and becauſe it was towards night, they ſtruck down the Main ſail, and Rafed it; and all this time there was but a little wind (which was remarkable, if the enſuing ſtory be obſerved) but ſtill it looked like bad weather; ſo they ſent up one to Tallow the Maſt, and made no great haſt to ſet Sayl; the man at the Top thinks he ſees ſome black thing float upon the Sea, and looking upon it very fixtly, he conceives it to be a Boat, and ſo calls to the men below, ſo they haſten'd to hoiſe Sayl and make towards it; and when they came to them, there was a Long-boat with a 11 or 13 men, (my Author could not abſolutely remember the juſt number) which poor diſtreſſed Creatures, had been bound for *Virginia*; and the ſhip in which they were, proved very Leaky, and ſo exceedingly encreaſed, that in a very little time, ſhe was ready to ſink; ſo all hands haſtened to get out the boat, but the Maſter ſtept into the Cabbin to fetch a Compaſs, and took ſome Canvas, a Sayl-needle & twine which he thought might be uſeful to them in their Need and Extremity; but while this poor induſtrious man was endeavour-

ing to be uſeful to ſome other mens lives, he was in danger to loſe his own; for the boat was put off, and the ſhip ſinking, ſo he crys to them in this diſtreſs, *if they would leave him, and let him there Periſh*; ſo they came back, and took him in; they had in their boat a Capſtone-bar, which they made uſe of for a Maſt, and the piece of Canvas for a Sayl, and ſo Sayled afore the wind, and had no kind of Food; and now comes dreadful and inexpreſſible diſtreſs upon them, making them wiſh for death it ſelf to give them a deliverance, now all hopes of Relief failed them; thus they continued five days, ſome grew Lame, others Feeble, and all much diſheartened by deſpair of Life; and now upon the 6th. day, they had concluded to caſt Lotts for their lives, who ſhould dye to preſerve others; and they put their Reſolution into Execution, and that poor Creature, upon whom the Lott fell, begs for time; but alas, what will a Reprieve be in this caſe, where there is no hope of Relief; but O what difficult work is it to dye? what a ſtrait was here? Live he could not, and Dye he could not; well, a little time is defer'd, and behold a wonder-working God appears now for him, and for them all; before night, they eſpyed

ſpyed this Ketch, which raiſed them all to Admiration; but they had fears in this diſtreſs, that the Ketch did not ſee them; bu t when they perceived the Ketch made to them, O what a new life did it put into theſe dying men; ſo they all got ſafe Aboard: And ſee here the goodneſs of God: In one hour after there aroſe a moſt dreadful Storm which continued for forty hours, and all of them ſafely Arrived at *Barbadoes*.

The Maſters name of the Ketch was *Thomas Woodberry* of *Salom*. This the Author had from a very known perſon for Integrity and Godlineſs, now living at *Salom*.

12. In the year 1606. in the Wars betwixt the *Netherlands* and the *Spaniards*, upon the *Spaniſh* Ocean, fell out this obſervable and remarkable action, taken notice of by *Grotius*, in his Annals of the Low-Country Wars. Admiral *Hauteen* being ſent to interrupt the *Spaniſh* Fleet, coming from *America* and the *Indies*, he had with him four and twenty Veſſels; but of theſe, ſix were beaten back by Tempeſts; ſoon after *Fraſciardo*, with eight great Gallions, having a proſperous Gale, fell upon them unprovided,

and ere they were aware; but the Galleys that were with him, not being driven by the Wind, kept by the ſhore; but one of them being grappled with a ſhip of *Zealand*, that was next the Admiral, ſo affrighted the reſt, that as ſoon as they ſaw it, they in the very beginning of the Night, Retreated with all haſt. *Hautein* thus left by his Companions, being a man of an Undaunted ſpirit, for two whole days did not leave off the Fight, though moſt of his men were in that time loſt; but with his torne ſhip, caſting off all fear of danger, protracted the Victory; but after he ſaw no hopes of Relief, and that the Waves poured in upon him, that none of them might come alive into the Enemies hands, at once they Unanimouſly agreed upon a Reſolute and Terrible action: For kneeling down upon their Knees, they like dying, but deſperate men, beg of God, that he would pleaſe to pardon in that they ſought to ſhun the Mockeries and Cruelties of the *Spaniards*, by that ſad and lamentable death; ſo they ſet fire to the Gun-powder, by which blow threeſcore men were kill'd, two half dead, lived a little while, being taken by the *Spaniards* with wonder, beholding their dreadful Countenances, and their words, with

with their ſtrange Reſolution and Obſtinacy in death.

13. In the year 1607. about the time when the Plantations of *Virginia* began to be a little ſettled by King *James*, ſome *Brittains* went to *Guyana*, but a dangerous Sedition aroſe in the Voyage, and the ſhip being loſt, part of the Company remained in the Iſland, where continually vexing the *Barbarians* with their unkind uſage, they at laſt were ſet upon by War, as Enemies; by force of which, and the want of Victuals, they committed themſelves to the Sea in a boat made only of an hollowed Tree; there theſe poor diſtreſſed Creatures were toſſed with continual Tempeſts, betwixt Deſpair and Hope of life; but at laſt they were droven upon the Rocks, after great miſery endured by them in their little boat for ten days together; and now their danger was not leſſen'd, for here they muſt fall into the hands of the *Spaniard*, who for all pardoned them, in regard they came not to thoſe parts of their own accord, but by the ſtreſs of weather. Thus were theſe poor diſtreſſed men ſaved and preſerved, when all hope of being ſaved was taken away.

14. The *Phenix* Frigot, in the time when Captain *Whetſton* Commanded her, and Mr. *May* was Maſter, being Commanded to carry ſome perſons of Quality from *Rye* to *Deep* in *France*; the Captain and ſeveral of the Gentlemen that belonged to the Frigot was Aſhore; the Captain ſends the Long-boat Aboard, and Ordered the Frigot to weigh and come to ſayl, and ſtand too and fro off in the Bay, and he would come out in his Pinnis; and the Gentlemen that was with him, were namely, *Sandbank Giles* his Chyrurgion, Mr. *Goodwin* his Chaplain, Mr. *Perkins* his Barbar, and Gentleman, Mr. *Richards*, and ſome three more Gentlemen Reformadoes, *Abraham Car* Coxſwain, and about 12 Seamen for his Crew, that ſet out of *Rye*, and croſſed the Bay to meet the Frigot under Sayl; and when come near, being a good way a-head, waved to the Frigot to keep her way, and not to come a playſe for her, which ſhe did with a freſh Top-ſail Gail of Wind, till come up with the Pinnis, and then the Coxen would a-laid her Aboard of the Larboard-ſide; but the Captain ſuppoſing himſelf far enough A-head, Commanded him to ſhout A-head of her, and lay her A-board of the Starboard-ſide, which aſſuming to

do

do, the ſhip giving a ſaw, and having ſerſh way, the Pinnis was not paſt, but the Cotwater of the ſhip cut the Pinnis in the middle, and run right over, that ſhe lay in a moment of time in a 100 pieces, and all the men floating for their lives; in the intrim of which time, with a cry, they gave a leap, in which leap, the Captain catcht hold on the Railes of the Head, Mr. *Richards* on the Captains heels, Mr. *Giles* the Chyrurgion on *Richards* heels, Mr. *Goodwin* on *Giles*'s heels, and ſome other perſon on his; ſo that with that ſpring, or leap, no leſs than 4 or 5 providentially catcht about one the others heels or middle, as Boys when at playing Truſs; and in hoyſting in the Captain, they preſerved 4 or 5 more with him; the Coxen ſank down, and brought ſome of the Tallow of the Loward part of the ſhip on his Cloaths, and came up again at the Stern, where was taken up the Sea-men, ſome by ſwiming, others by the aſſiſtance of the Oar and pieces of the boat, by Gods bleſſing kept them from drowning, till the Long-boat took them all up, except the Captains Barber, Mr. *Perkins*, whom it ſeems had ſunk, its thought his laſt time; but Providence ſo ordered it, that the man in the main Channel,

having the hand Lead, there fell a chrockle in the dipsey Line, and in that very intrim, the Lead fell in the very place where the Barber was sunk, and the chinckle of the Line fell about the Barbers Fingers, hitcht about his Ring, and so Providentially fastened it self, so that as the man in the Sceanes haleing up his Lead, found it to come heavier than it use to do; admiring, at last up comes the Barber fastened in the chinckle by his Ring, which the Spectators amazed at, immediatly took hold of him, and pulled him into the Frigot, but his Eyes fixed, and Teeth set, and little apperance of life; but by the blessing of God on the immediate means used, and care of him, he soon came to himself, and recovered so, that notwithstanding this shroad disaster which might have proved Fatal to all, or most of them, yet there was not one man of them all miscarryed, but was recovered to their health again, as Monuments of Gods mercy. For truth of this, many of the men are alive at this day; the Chyrurgion now Living in *Grays-Inn-Lane*; and at the very intrim of time, I was then Aboard the said Frigot, and was not only an Eye-Spectator, but an instrument to help preserving of some

of

of them, and therefore may Aver it to be Truth. *Ezekiel Fog.*

15 About ten Years agoe in the Iſland of *Barbados*: There did arrive one Mr. *John Blackleach* (from new *England*) a very honeſt man, who gave account that in his then Voyage, his Son being Maſter of the Veſſel, and himſelf Merchant, their men at *Sea* did Mutiny, at which occaſion he and his Son was forced to ſtand on their Guard for ſome time, caſting his care on the Lord: But whileſt under this trouble; being in the Long Reach in or near the Latitude of *Barbadoes*, they all did ſee a great *Ship* which ſtood toward them; and while they were Looking on her to ſee how faſt ſhe Came towards them (ſhe being pretty near) vaniſhed away, which ſtruck the men with great fear, and made them humble themſelves to the Good old Man, and Deſired his Prayers for them.

16. In the month of *November*, 1669 the *Ship* Proſperous of *Briſtol*, ſailed from thence, being bound for *Galloway* in *Ireland*, but was forced into *Bruts-Bay* in *Cornwal*, where the *Ship* brake in peices, ſix perſons

ſons being Drowned, others wonderfully caſt on Shore and bruiſed: amongſt the Reſt *John Denny* (a Skinner of *Briſtol*) was Caſt a Shore by a great *Sea*: being much bruiſed and almoſt Dead: and was by ſome ſtript naked and layd amongſt the other dead folk that were taken up, being only covered with ſome Straw or Rubbiſh. But by Providence, an old Man Loking on the Dead People, did perceive ſome Life in the ſaid *Denny*: and the Lord opened his heart that he ſtript himſelf of his own Shirt and ſome Cloaths, and put on him, and took him from amongſt the Dead: through his Labour and Love, by Gods bleſſing, the ſaid *Denny* is now well and liveth at *Briſtol*. This my Author had from *John Denny's* own mouth.

17. In the Year 1671. I being at *Boſton* in *New-England*, I oft went to ſee an Acquaintance of mine one *Abraham Darby*, a ſober honeſt man a Maſter of a Veſſel, who relates the following Story which he atteſteth to be Truth. That That ſome few Years agoe he the ſaid *Darby* being maſter of a ſmall *Ketch*, was bound from *Barbadoes* to *Virginia*, he having an Iriſh Woman a Servant on Board to be Delivered in *Virginia*, but ſhe

ſhe was a vile perſon, and having often offended, at laſt was puniſhed, for which ſhe ſaid they ſhould not carry her to *Virginia*, though the Wind was very fair and carried them in ſounding of the *Capps* of *Virginia*: That they had bent one Cable to the Anckor thinking ſoon to get in; but ſhe ſtill ſaid they ſhould not, then the Wind ſprang up of a ſudden in a meer fret, which forced them many days off, and their Proviſions near ſpent (it being if I miſtake not in *March*) then the Wind came fair again a freſh Gaile, and they before it in hopes to gain their paſſage; but on a ſudden there came a great *Sea* that caſt the Veſſel on her ſide (ſhe having but little beſide Ballace in her) that her goods and things in hold ſhifteth. But it pleaſed God they clapt the Helm a weather, and ſhe wore, and all hands as could in the hould brought her to wrights, and the Wind continued fair till they came near the place, that it took them ſhort before; and then took them as before, that they were forced off again for many Days; having then but two or three peices of Beefe and no Bread, nor (I think) above a gallon of freſh Water: But after ſome time the Wind came fair, they makeing Sail to

get

get back, it being fine weather, there came a great *Sea* and laid her down again, and carried her Maſt away, and a part of the Partners that hould the Maſt, that as ſhe lay on one ſide, the *Sea* ruſhed in to her; but the Maſter with his Bed and Rug ſtopt the force, till it pleaſed God they had ſhifted the things in the hould and brought her to rights again, (now theſe poor Souls were left as a Wrack in the Ocean, and neither Victuals nor Drink, but ſtrong Water and Sugar, to help them) but finding a Spar or Oars, in the hould, made ſhift to get out a ſmal Sail (I had like to have omitted, that whilſt they had any Food, they would have given this wicked Woman a part, but ſhe would not Eat any thing) then it pleaſed God to ſend a fine Gale, and they got on the Coſt of *New-England*, and ſounding, found about forty Fathom Water, and very calme; then they chopt to an Ancker there, and that Night got two or three Fiſh, wherewith they Refreſhed there ſelves (but the Woman would not Eat) but could get no more; and finding a fine Gail, weighed Ancker, and thought to have got within *Cape-Cod*, not being far of; but the Wind came freſh againſt them, and drove them

them off again to *Sea*, and then t'was calm; and about that time the Woman had faſted about 21. Days, and yet could Curſe and Damne; and ſay ſhe ſhould not goe Aſhore; but that Night the Maſter and ſome others being on the Deck, ſpied a great black Thing Riſe out of the *Sea*, to their thinking, much bigger than the *Ketch*, the *Sea* being Light all about, and the Woman in the Hould made a great Noyſe; and when ſhe had given a great Screach or Groan, This Great black Thing Vaniſhed, the water ſeeming like Fire all round, and made a great *Sea* and Noiſe: and when the men came to their ſelves, they looking for the Woman, found her Dead; and after they had flung her over Board, they had a brave Wind and Weather and got ſafe to *Plimmouth* in *New-England*.

18. At new *England* in the year 1671. I ſpake with *John Grafting*, of *Salem*, and others of good repute, who told me not long before, the ſaid *Grafting* ſuffered Ship wrack amongſt the Leward Iſlands, (the name of the place I forget) the Ship or Ketch being broken to pieces, himſelf and mate, and one or two were caſt with the Sea a ſhore amongſt the Rocks moſt won-

wonderfully, not knowing of each other, tell by providence they met amongſt the Rocks, it being an Iſland without Inhabitants (if I miſtake not,) and they bruiſed; yet the Lord provided for them in a wonderfull manner, and not only there, but in their getting of that place, and bringing them ſafe to their Friends and Relations in *Salem*, in New-*England*; where praiſes was returned to the Lord, who wonderfully preſerves the Children of men. I hope this ere long will be inlarged from the party himſelf.

19. I being near acquainted with one *Jeffery Howard*, a Marriner, who is a man of good repute, he told me as followeth; That about Twelve or Fourteen years ſince, he was coming through the City of *Salisbury*, he was looking on the Street Rivers, and ſpies ſomething move on the water; but looking earneſtly ſaw it to have Life, ſtepts in and got it out, and found it to be a man child, only inrapt as it came into the world from its mother: and it was put to nurſe, and now is become a fine Youth.

20. At *Briſtoll*, a place well known, not many years agon a man fell into the River, near

near about the marſh, and not being ſeen, was carried down with the tide ſomeway, and I think, could not ſwim, but lay as dead on the water driving with the tide, but by providence, ſome being in the meadow going to work or coming from the *Lymkils*: Being by the water ſide playing with a Spannel, ſaw ſomthing floating, flung in things to make the dog fetch it; and the dog accordingly took hold of the man by the cloaths, and brought him a ſhore; and finding ſome ſymptoms of Life, took care of him; and he came to Life, and dwels in New-*Briſtol*. This I had from the Spectators.

21. In the year 1671 one Mr. *Savage*, *Maſter* of the Sociate Ketch bound from *Briſtol* to *Boſton* in New-*England*, met on the coaſt of *N E*. the Ship called the *George* of *Briſtol*, being in diſtreſs, ſpake with them; the ſhip having ſprang a leak, their men tired and ſpent with Pumping; the Maſter and all his Company went on Board the Ketch with ſpeed, and ſoon after the ſhip ſunk.

This I had from Mr. *Savage* and other Paſſengers with him, who affirmed it to be truth.

David Fogg,
Briſtol Merchants

22. Captain *John Trankmore*, Commander of a Ship belonging to *Apſom*, near *Exeter*; in one of his Voyages of late years, being at Sea in a dark night, and foul weather, fell foul of another ſhip unexpectedly; then not knowing what each other was, but a Sea parting them again; in the intrim, Captain *Trankmores* ſhip, ſhipt a great Sea which waſhed the ſaid *Trankmore* over-board; and another Sea, caſt, or hove him into the other ſhip, which fell out to be an *Engliſh*-man, bound for *Plymouth*: Thus in the dark, the Wind and Sea parts the ſaid ſhip, that without having knowledge of each other, Captain *Trankmore* concluding that his own ſhip was foundred, and all his men Loſt, and God had wrought a wonder of mercy in his Preſervation; but ſo it fell out, that one *Samuel Snytal*, who was his Apprentice, had obtained ſuch knowledge of the Art of Navigation, and his Maſter being gone, as they ſuppoſed drowned, being waſhed over-board, was neceſſitated to improve his skill, and by Gods bleſſing, he carryed the ſhip ſafe home to *Apſom*, where Arriving; although had made a good Voyaye, yet the ſorrow for the loſs of the Maſter, eat up all the Comforts and Smiles of a Proſperous Voyage, otherwiſe would

would have made; but so Providence ordered, that about the same time, or three or four days after, the other ship Arrives safe in *Plymouth*; where the said *Trankmore* Landed, very sorrowfull and dejected, having (as he supposed) lost his ship (wherein was deeply concerned as an Adventurer himself and all his Men) was in the Morning walking on the Hope at *Plymouth* very Dejectedly, he Providentially meets with one of his Executors, or *Epsom* Neighbours, who looks him in the Face with Astonishment, knowing him well, and yet believing the Report of his being dead, or lost, in amaze Salutes him with these Expressions; *What, Captain* Tankmore? who replyes, *A poor Captain; having lost my Ship richly Laden, and after a good Voyage, with all my men, not a soul saved but my self.* Whom by a Miracle God wrought Salvation for men (as before Recited) giving the Gentleman his Neighbour an account of the Providence towards him; which after a little pause, his Friend imbraces him, and with admiring of the Providence, bids him be of good heart, for his ship and all his Company was well and safe Arrived at *Epsom*; for his Man *Samuel Smytal* had brought her safe home, and all the sorrow

and cry there was for the loſs of him. Which reply, ſtruck the ſaid *Trankmore* in as much amaze on the other hand, being almoſt Credilous of truth, till his Friend poſſitively affirming it, and then conſulting his own Mercy, ſaw, and was made ſenſible there was no mercy too great for God to work, and from them took heart, recovering himſelf, went home rejoyceing, where found his expectation anſwered, and a welcome gives to all perſons with him concerned.

For the truth, I have heard it acknowed by Captain *Trankmore*'s own mouth, at my Houſe in *Briſtol*; and farther, the ſame *Snytal* was my Predeceſſors Son, and I have heard his Mother-in-law ſpeak of it to ſeveral, and hath affirmed it to me for a truth.

23. The *Briſtol* Frigot, when Captain *Fenn* was Commander, being in the Straits in Chace of Captain *Popetiene*, a Spaniſh Knight of *Malto*, whom that time our Squadren took and brought Priſoner to the *Tower*; in purſuit of which Chace, the Wind began to riſe, the Captain Commands preſently to get the Top-gallant ſails abroad; and the Yards being not then Aloaſt, three men run up preſently, where

where one ſtood on the top of the Shroud, under the main Top-maſt-croſs-trees, a ſecond ſtood a top of the Croſs-trees, and the other ſtood by the Top-gallant-maſt on the Cape, at the main Top-maſt head; all expediting their work in getting the Top-gallant-ſail abroad; at which time the wind freſhen'd, and carryed our Main-top-maſt by the board; in which diſaſter, the man that was lower-moſt, and leaſt in danger, fell over-board, and was drowned; and the other two which was in greateſt danger, one of their names was *Roger Dennis*, under the denomination of a Quaker, inſtead of being bruis'd, and their bones broaken all to pieces, which the eye of Reaſon could not otherwiſe imagine by ſuch a fall; they both fell forward upon the Bunt of the Main-courſe, and one catches hold of the main Bunt-lines, and the other of the Leech-lines, and ſlacke of a bowling, and ſo both comes down to the Deck, and neither of them in the leaſt prejudiced.

For the truth of this, my Author was then Aboard the ſaid Frigot, and was an eye-witneſs of this Providence.

2. An Account of two ſhips bound for New-found-Land, from ſome part in the

West of *England*, whom by distress of Weather, lost Company; some days after, being fair weather, one of the ships sprang a-leak, and foundred in the Sea, where every Soul perished, except one Old Man, who had lasht himself on the main Hatch, and committed himself to the mercy of the Sea and God's Providence, where he was floating three days and three nights; in which time, about the middle of the second day, the Devil assuming a Mare-maid, starts up before him, and bids him be of good heart, for, if he would but make a Contract with him, he would ingage a deliverance for him in 24 hours; the Old Man being sensible it was the Devil, and doubtless, having been a proving of his heart to God, as the Circumstance of Providence he was under, more immediatly called for, found in himself a renewed strength put into him, inabling him to hold up his head, and looking the Tempter in the Face; Replyes, *Ah Satan, if thou can'st propheſy deliverance for me; know, my God, in whom I truſt, will deliver me without thy help; but however, know, I will not comply to thy wiles, therefore avoyd Satan, avoyd*; so immedately he Vanished, and appeared no more to him: But so it fell

our,

out, the other ſhip being at that time in the ſame parallel or Latitude, that night the Cabben-Boy dreams a dream, that ſuch a ſhip their Conſort was foundred, and every Soul loſt, except ſuch an Old Man, nameing his name, who was ſaved on a piece of a ſhip, and floating in the Sea; which dream, the Boy in the Morning, confidently tells it to the Company and his Maſter; at laſt, the Boy began to ſhew more Confidence, affirming it, as if it muſt be true; inſomuch, received ſome checks from his Maſter; but however, at laſt, the Boy grew ſo reſtleſs, that he, running up from one Maſt to another, ſometimes at Fore-top-maſt-head, and then on the Main-top-maſt-head, looking abroad, that at laſt, crying out aloud; *Alow there, I ſee him, I ſee him under our Lee-bow*; thus confidently affirming it, ſome of the men ſtept up, and ſpy'd ſomething at a diſtance no bigger than a Crow to appearance, floating, which adviſed the Maſter it, who preſently commanded the Helm to be born up, and ſtood a-way to it; and when come near, found it the Old Man as the Boy ſaid; ſo they hoyſt out their Boat, and took him in, who then was ſpeechleſs, and almoſt ſpent; but by the care of

the Maſter and the Chyrurgion, and God's Bleſſing, recovered, and gave a verbal account of his misfortune, and yet wonderful deliverance; together with Satans Temptation as before recited; which ſhip, in due time Arrived ſafe at her Port in *New-found-Land*, where this man was well Landed a-ſhore.

For Confirmation I had this, and heard it related at my Father's Houſe in *Salem* in *New-England*, by Mr. *John Blackledge* a Merchant, who is a perſon of a ſober life and in fellowſhip there, who then came from *New-found-Land*, and did affirm that he ſpake with the man himſelf, whom God wrought this wonderful deliverance for, he being then at *New-found-Land*, when the ſaid ſhip Arrived there, and the man went firſt aſhore.

25. *Anno Chriſti.* 1630. *May* the firſt, the *Muſcovy* Marchants of *London*, ſent a ſhip called the *Salutation* of *London* for *Green-land*, which arrived there in ſafety the eleventh of *June* following, together with two other Ships, all which were commanded by Captain *William Goodler*. The Ship wherein the Captain was, ſtayed at *Bell-ſound*; This of the *Salutation* at the *Foreland*: And the Captain meeting

ting with ſtore of Whales, quickly made a great Voyage, and ſo ſent for the *Salutation* to take in part of his Train-Oyl: By the way as they went to him, meetting with croſs Winds, the Maſter ſet eight of his men on Shore to kill ſome Veniſon, in a place where there uſed to be good ſtore. Theſe men taking with them a brace of Dogs, a Snaphance, two Lances, and a Tinder-box, went on ſhore, and that day, they laid Fourteen good Deer upon the ground: And then being weary, and the Night coming on, they betook themſelves to reſt, intending the next day to make an end of their hunting, and ſo to return to their ſhips: But the next day proved foggy, and there was much Ice between the ſhore and the ſhip, and the wind coming Southerly, the ſhip was fain to ſtand ſo far off into the Sea to be clear of the Ice, that they loſt the ſight of her; and the weather growing thicker, and thicker, they thought fit to hunt along the ſhoar to *Green-Harbour*, and there to ſtay aboard the ſhip, till their own ſhip ſhould come into the Port.

In this paſſage they killed eight Deer more, and ſo having laden their Shallop with Veniſon, they kept on their courſe

to

to *Green Harbour*: But when they came thither, they found, to their great astonishment, that the ship was departed. Being thus frustrated of their expectation, and having but three days to the uttermost expiration of their limitted time, for their departure out of that Country, they thought it their best course to make all speed possible to *Bell-Sound*, to their Captain; and lest delay should prove dangerous, they lightned their Shallop by heving their Venison over board into the Sea: and so they hasted all they might, and that night gat half way: But the dark Fog increasing, they were forced to cove in a point of Land till the next day at Noon: At which time, the weather being clearer, they hasted forward; but having no Compass to direct their course by, they wandred up and down so long, till the ships were departed. This filled them with fear and astonishment, knowing that neither Christian, nor Heathen had ever Inhabited those desolate Climates: Yea, they had heard that the Merchants had endeavoured, with proffers of great rewards, and of sufficient furniture, and provision of all things necessary, to hire some to undertake to winter in those parts, but could never meet with

any that

that would adventure their lives to so hazardous an undertaking: They had heard also that the company of *Muscovy* Merchants had once procured the reprieve of some Malefactors condemned to death here in *England*, unto whom they promised pardon, together with rewards and provision of Cloaths, Victuals, and all other necessaries, if they would stay one Winter there: But when they came thither, and took a view of the desolateness of the place, they conceived such horrour and fear in their hearts, chose rather to return for *England*, and there to satisfie the Law with the loss of their lives, than to stay in so desolate and darksom a Country. They remembred also a more terrible Example of nine good and able men left there formerly by the same Master that had now left them, who all dyed miserably upon the place; and whose bodies were fearfully disfigured by the Savage Bears, and Hungry Foxes, which are the only Inhabitants of that comfortless Country: All which made them, like amazed men, to stand one looking upon another, every one fore-seeing the future calamities both of himself and of his fellowes: and that which much encreased their horrour, was, their want of all necessary provision

viſion for the life of man, having neither Cloaths to keep them warm, and for ſhift, nor food to prevent the miſeries of cruel famine, nor a houſe wherein to ſhroud themſelves from the extremity of cold.

But after a ſpace, knowing that delay in extremities, is the mother of all danger, they began to conceive hope out of the depth of deſpair; and therefore they conſulted together of the likelieſt courſe for their preſervation in that place: and reſolved upon the opportunity of the next fair weather, to go to *Green Harbour* to kill ſome Veniſon for part of their winter proviſion, which accordingly they did, but found not ſo many Deer as they expected; yet the firſt day they killed ſeaven, and four Bears to boot, which they alſo intended to eat: The next day they killed ſix Deer more, and as they returned, they killed ſix more: and then the weather proving foul, and cold, they laded their Shallop with the Deer and Bears; and finding another Shallop left there, as uſually they do from year to year, they laded it with Graves of Whales that had been boiled there that year; and ſo dividing themſelves into thoſe two Shallops, they took the firſt opportunity of returning to *Bell-Sound* to their Tent, where they in-

intended to take up their reſt for the Winter.

But in their paſſage, the night coming on, and the wind blowing hard, they were forced to ſtay in the mid'ſt way at *Bottel Cove* for that night: There they faſtened their Shallops one to another, and caſting out their Anchor, they left them riding in the *Cove*.

But here again, for the tryal of their patience, and to teach them to relie more upon God's Providence, than upon any outward means of their own, this miſchance befel them: The wind blowing hard into the Cove, and their Anchor coming home, their Shallop ſunk into the Sea, and ſo wet all their Proviſion, and ſome of it they found ſwimming up and down by the ſhoar: The ſight hereof, wonderfully troubled them, to ſee the beſt part of their Proviſion, the only hope of their lives under God, in danger either utterly to be loſt, or to be ſpoiled by the Sea-water, for which they had taken ſuch pains, and run ſo many adventures in the getting of it: and in this their miſery, they ſaw but one remedy, and that was a deſperate one, *viz.* to run into the high-wrote Sea to their Shallops to ſave the remainder of their Proviſions, now ready

to

to be waſhed away by the billows: This they did, and by main force drew the Shallops to the ſhore; then they went along by the Sea-ſide to gather up ſuch of their Proviſions as was ſwimming up and down: and when the weather proved fair, they went on to *Bell-ſound*: where being arrived, they took out their proviſion, and viewed the great Tent which was built of Timber and Boards, and covered with *Flemiſh* Tiles: The uſe of it was for the Coopers to work and lodg in whilſt they made Cask for the putting up of the Traine-Oyle; and they reſolved to build another ſmaller Tent within that for their Habitations; and accordingly, taking down a leſſer Tent that ſtood near to it, wherein the Landmen lay whilſt they made their Oyle, they fetched their materials from thence, both Boards, Poſts, and Rafters, and from the Chimnies of the Furnaces, they took a thouſand Bricks; they found alſo four Hogſheads of Lime, which mingled with ſand from the ſhoar, made good morter; But the weather was groan ſo extream cold, that they were fain to make two fires on both ſides, to keep their morter from friezing; then they raiſed a wall of one Brick thickneſs againſt the inner planks of the ſide of the

the Tent; but by that they had walled two sides of their house, their Bricks failed, so that they were forced to build the other two sides of boards; which being nailed on both sides the posts, they were hollow between, which they filled up with sand, that made it so tite, that the least breath of aire could not possibly annoy them. The length of their Tent was twenty foot, and the breadth sixteen; their Chimney was the breadth of a deal board, and four foot high; they seiled it with boards five or six times double, that no wind could possible get through: The door they made as close as they could, and lined it with a bed that they found there, which came over both the opening and shutting of it: they made no Windows, having no light but what came through the Chimney: then set they up four Cabins, quartering themselves two and two in a Cabin; their Beds were the Deer-skins dryed, which was a warm and comfortable lodging for them in their distress: their next care was for firing, and finding seven old Shallops which were unserviceable, they brake them up, and stowed them over the beams in the great Tent to make it the warmer, and to keep the Snow from driving through the Tiles into

the

the Tent: and by this time the cold encreasing, and scarce having any day at all, they staved some empty Cask, and brake two old coolers (wherein they cooled their Oile) providing whatsoever firing they could without prejudice to the next years Voyage: yet considering the small quantity of fuel, the extremity of cold, and the long time of their aboad, they husbanded it as thriftily as possibly they could.

Having thus fitted every thing in the best manner they could, on the twelfth of *September*, looking out into the Sound, they espied two Sea-horses lying asleep on a piece of Ice, whereupon, taking up an old harping-iron, they hastned to them, and first slew the old one, and then the young; and so bringing them ashore, they flaied them, roasted, and eat them. Not long after they killed another; but the nights and cold weather encreasing on them, and they viewing their Provision, found it too small by half; whereupon they stinted themselves to one reasonable meal a day, and agreed to fast *Wednesdays* and *Fridays*, excepting from the Graves or Fritters of the Whale (which was a very loathsome meat) of which they allowed themselves sufficient for their

their preſent hunger : at which diet they continued about three moneths.

Having finiſhed what ever they could invent for their preſervation ; they found that all their Cloaths and Shooes were worn, and torn ; to repair which, they had this new deviſe ; of Rope-yarn they made thread, and of Whale-bones needles to ſew their Cloaths withal : But *October* the tenth, the nights being grown very long, and the cold ſo violent, that all the Sea was frozen over ; and they having now nothing to exerciſe their minds upon, were troubled with a thouſand imaginations : Sometimes they bewailed their abſence from their Wives and Children, thinking what grief it would be to them to hear of their miſcarriage : then thought they of their Parents, and what a cutting corraſive it would be to them to hear of their untimely deaths, *&c.* & being thus tormented in their minds with fear, and grief, & pinched in their bodies with hunger, and cold, the hideous monſter of deſperation preſented his ugliſt ſhape unto them : But thinking it not beſt to give way to grief and fear, they doubled their prayers to Almighty God for ſtrength and patience in their miſeries, by whoſe aſſiſtance, they

ſhook off their former thoughts, and cheared up themſelves to uſe the beſt means for their preſervation.

Then for the preſervation of their Veniſon, and lengthening of their firing, they thought beſt to roaſt every day half a Deer, and to ſtow it in Hogſheds, which accordingly they did, leaving ſo much raw as would ſerve to roaſt every Sabbath day a quarter, *&c.* And when this was over, they began again to think of their enſuing miſery, that in caſe God ſhould give them life, yet they were to live as Baniſhed men from all Company; and as if their ſorrows had been too little, they preſently found an encreaſe of it; for their Whale-Fritters, after they had been drenched in the Sea-water, lying cloſe together, were grown mouldy, and ſpoyled: and again ſurveighing their Bear, and Veniſon, they found that it would not afford them five meals a week, whereupon they were fain to cut off one meale more; ſo that for three moneths after, four days in the week they fed upon the unſavory mouldy Whale-Fritters, and the other three they feaſted with Bear and Veniſon: But beſides the want of meat, they now began to want light, ſo that all their Meals were Suppers: For, from the four-

teenth

tenth of *October*, to the third of *February*, ey never ſaw the Sun ſo much as peep bove the Horizon: But the Moon, when ot obſcured with Clouds, they always w ſhining as bright as in *England*: All hich darkſome time, they could not cer-inly tell when it ſhould be day, and hen night.

In the beginning of this darkneſs, they ought ſome means to preſerve light, and nding a piece of ſheet-lead, and ſome yl in the Coopers Tent, and Rope-yarn, ey made a Lamp, which they kept con-nually burning, which was a great com-ort to them in their extremity; yet their vants and miſeries were ſo many, and reat, that ſometimes they brake forth to impatient ſpeeches againſt the cauſers f them, but then their Conſciences a-ain minded them of their own evil de-erts, and ſo they took it as a juſt hand of God for their former wicked lives; or hat God intended to make them exam-les of his Mercy in their wonderful deli-erance: Humbling themſelves therefore nder the mighty hand of God, they pro-trated themſelves in prayer two or three imes a day, which courſe they conſtantly eld all the time of their miſery.

In the beginning of *January*, as the days began to leng then, the cold began to ſtrengthen; which proceeded to that extremity, that it raiſed bliſters on their fleſh as if they had been burnt with fire, and if at any time they touched Iron, it would ſtick to their fingers like bird-lime: If they went out a doors to fetch in a little water, it would ſo pinch them, that they were ſore as if they had been beaten. In the beginning of Winter, with Pick-axes breaking the Ice daily, they got ſome water on the Sea ſhore: but after the tenth of *January*, they had none but ſnow water which they melted with hot Irons, which was their only Drink till the twentieth of *May* following.

By the laſt of *January* the days were ſeven or eight hours long, and then viewing their victuals again, they found that it would not laſt above ſix weeks longer, which made them fear further Famine; but they had recourſe to God, who they knew, could ſupply them beyond their hopes.

Looking out on a bright day, they ſaw a great ſhe Bear with her Cub coming towards their Tent, whereupon arming themſelves with their Lances, they went forth,

forth, and ſtayd her coming; ſhe ſoon caſt her greedy Eyes upon them, and hoping to devour them, haſted towards them: But with their Lances they gave her ſuch an hearty welcome, that ſhe tumbled upon the ground, biting the Snow for anger: the Cub ſeeing this, eſcaped by flight: The weather was ſo extream could, that they were fain preſently to retire into the Tent, and having warmed themſelves, they drew in the dead Bear, wherewith they dined merrily; and this Bear ſerved them twenty days: Onely this miſchance they had, eating her Liver, it made their skins peel off; when ſhe was ſpent, they yet feared that their Veniſon would not hold out till he Fleet came out of *England*; but God ſent many Bears to their Tent, by times, at leaſt forty, whereof they killed ſeven; One of which was exceeding great, at leaſt ſix foot high; ſo that their Food encreaſing, they kept not themſelves to ſuch ſhort commons, but oft eat two or three meals a Day, which much encreaſed their ſtrength.

By this, the chearful days lengthened ſo faſt, that ſeveral ſorts of Fowl reſorted thither. *March* 16th one of their Ma-

ſtiffs went abroad which they never ſaw after; upon the coming of the Fowles, the Foxes, which all winter had kept their Burroughs under the Rocks, came abroad to ſeek for their livings; whereupon they ſet up Traps, which they baited with the skin of theſe Fowls, by which means they caught at times fifty Foxes; all which they roſted, and found to be good meat: then taking the Bear-skins, laying the fleſhy ſide upwards, and making ſprings of Whale-bone, they caught about ſixty Fowls as big as Pigeons.

May the firſt, the weather began to be pretty warm, ſo that they went dayly abroad to ſeek for Proviſion: but nothing they could find for many days, till at length they met with abundance of *Willocks* eggs; of which they carried home thirty, intending the next day to fetch one thouſand more, but the day proved ſo cold that they could not ſtir out of their Tent. The ſame day there came two ſhips of *Hull* into the Sound, who knowing that ſome men had been left there the year before, being very deſirous to know whether they were dead or alive, the Maſter manned forth a ſhallop to go as near the ſhore as they could,

could, and ſo over the Ice to the Tent: When theſe men came neer the Tent, they haled them with the uſual word of the Sea, crying *Hey*: to which one of them in the Tent anſwered again *Hoe*; which ſudden anſwer almoſt amazed them all: but perceiving them to be the very men left there, with joyful hearts they embraced one another, and ſo coming into the Tent, they ſhewed the *Hull-Men* the curteſie of the Houſe, giving them ſome Veniſon which was roaſted four months before, and a cup of cold Water, which for novelty ſake, they kindly accepted of them.

After a little diſcourſe, theſe eight men reſolved to leave their Tent, and to go with them to their ſhip, where they were welcom'd after the heartieſt and kindeſt *Engliſh* manner: and ſo they ſtaid with them till the *London* Fleet came, which was three days after: At which time they went aboard the Admiral, in which Captain *William Goodler* was, who made them very welcome, and gave order that they ſhould have any thing that was in the ſhip that might do them good: he gave them Apparel alſo, to the value of twenty pounds. So that after fourteen days refreſhment, they grew all perfectly

well: But when some of them went to their own Master that had left them there, he fell foul upon them, calling them *Run-aways*, with other harsh terms far enough from the Civility of an honest man. Thus they continued in the Fleet until the twentieth of *August*, at which time, with joyful hearts, they set sayl through the foaming Ocean; and though sometimes crossed with contrary winds, yet at last they came safely to an Anchor in the River of *Thames*: and the *Muscovie* Merchants dealt very well by them.

The names of these men, were *William Fakely* Gunner: *Edward Pelham* Gunners Mate, that wrote this story. *John Wise*, and *Robert Good-fellow*, Sea-men: *Thomas Ayers*, Whale-cutter: *Henry Bet*, Cooper: *John Dawns*, and *Richard Keller*, Land-men.

26. *Greenland*, is a Country that lies very far North-ward in seventy-seven Degrees, and forty minutes: Its wonderful Mountainous, which Mountains are all the year long covered with Ice and Snow. The plains in part are bare in Summer: But their grows neither Tree nor Hearb in it, except Scurvey-grass and Sorrel: The Sea is as barren as the Land, affor-

ding

ding no Fish but Whales, Sea-horses, Seals, and some few small Fishes.

27. In *June* 1668. the *Peach-tree* of *London*, a small Vessel of the Burthen of about sixty Tuns, *Edward Dixon* Master, came into the *Downs*, bound for *Guinny* intending there to take in *Negroes*, and to transport them to the *Barbadoes*, and from thence to come for *London*, where *John Watts*, the son of *John Watts*, of *Elham*, in the County of *Kent*, Chyrurgion, shipt himself with the consent of *Richard Watts*, publick Notary of *Deal*; little dreading that his Nephew, being not above eighteen years old, should meet with such a calamitous Accident. The ship had not been long in the *Downs*, but a fair gale presenting, they suddenly hoisted Sail, God's providence seeming to fill their Sails with prosperous success; the first place they touched at, was the Gold Coast, where they staid not long, but sailed to old *Calabar*, in the Bith of *Guinny*. They entered a River, called the *Cress* River into *Piratts* Island. After they had taken in their *Negroes*, and ready to sail, their Anchor being a peek, the Master calls up the Boatswain and three men more, whereof the relater was one, and com-

commands them to look out the Copper Barrs that were left, and carry them on ſhore to try if they could ſell them: the Boatſwain, with his ſmall Company deſired that they might have Arms with them, not believing the report of ſome that informed them they were a harmleſs, and innocent people: they took with them three Muſquets and a Piſtol, and ſo rowed towards the ſhore, but not far from it, unhappily our Match fell into the water, and the ſhip being ſain down from that narrow part of the River, nearer the Sea, quite out of our ſight, we were conſulting what ſhould be ſafeſt for us to do: we were not willing to precipitate our own Ruine, and were alſo aſhamed to return to our ſhip before we had diſpatched what we were commanded to: at length the Boatſwain commanded the Relator, *John Watts* on ſhore, to the firſt houſe to light our Match, which we recovered out of the water, after it was extinct, which he readily obeyed: but before he was twenty Rods from the water-ſide, he was ſeized on by two blacks (or rather Tawny-moors) and by them haled above half a mile up into the Country, and thrown with great violence upon his belly, and ſo compelled to lye till they ſtript him; and

more

more Company coming to them, they were ſo eager for his poor Canvas apparel, that ſome they tore off, others they cut off, and with that ſeveral pieces of his fleſh, to his intolerable pain: with theſe rags, they made little Childrens Aprons to cover their Privities; Linnen and Woolen being ſcarce there. The Boatſwain ſeeing this, *John Watts* was thus carried away, was reſolved with his other two Companions to have him again, or elſe to venture all their lives for him: They arm themſelves; but whilſt they were conſulting what to do, whether to venture on ſhore, or not, of a ſudden they were beſet with about a dozen men in ſeveral Canoes, but they valiantly maintained their Boat about the ſpace of three hours; for after two of their three Muſquets were diſcharged, they defended themſelves with their Oars, and Boat-hooks. The Boatſwain received a mortal wound in his Groin, and fell down in the Boat; the other two adventured in the River, endeavouring by ſwimming to eſcape the mercileſs hands of cruel Infidels; but the *Negroes* with their ſwift Chanoes ſoon overtook them, and brought them on ſhore to the place where the relater was. The *Negroes* took out the Boatſwain out of the

the ſhips boat; and inſtead of endeavouring at all to preſerve life which remained in him, immediately they rob'd him of it; one of them with a keen weapon cutting off his head before his Companions faces; and then they prepare for their rare banquet, while he was yet reeking in his blood: they in a barbarous manner cutting off pieces of fleſh from off his Buttocks, and his Thighs, and his Arms, and Shoulders, and broiled them on the coals, and with a great deal of impatience, eagerly eat it before their faces, to our great aſtoniſhment. About fourteen days after, one of the Company fell ſick, and inſtead of being Phyſicians to cure him, they were his Butchers to murther him. They ſerved him as they did the Boatſwain, cut off his head, and broiled and eat up his fleſh, and rejoyced exceedingly at this rich Banquet. About ten days after, the third fell ſick, whom they ſerved in the ſame manner.

This was no ſmall cauſe of ſorrow to the Relater; the thoughts of their Inhumane and Barbarous actions ſometimes ſurrounded him with fears and ſorrows, hourly expecting to taſt of the ſaid Cruelty. Death did not ſeem ſo terrible to him, as the violent manner of it; being left

left now alone, in a ſtrange Country, deſtitute of friends or acquaintance, or any thing that might keep up his Spirits: dye he would fain, but not by the hand of Infidels and barbarous Monſters. But the great God that is moſt compaſſionate in the greateſt extremities had pity on him, and notwithſtanding the alteration of the Climate, and the want of Cloaths, and the ſtrangeneſs of his food, which was only herbs, he continued in good health, and had time enough to lament this direful providence. The Natives who were daily expecting another banquet, met with a diſappointment: either their cuſtoms, or the over-ruling power of God would not ſuffer them to deſtroy him; he continuing ſtill in health. Therefore they reſolve to ſell him: his *Arannia*, or Maſter, was pretty free to diſcourſe him, which the Relater was capable of, being about three years before in the *Weſt-Indies*, where he had learned the *Tata* language, which is eaſily attained, being comprehended in a very few words, and all the *Negroes* ſpeak of it. He began to diſcourſe his Maſter, to know the reaſon of their Cruelty, who told him that he ſhould reſt himſelf contented, who if he were not ſick, ſhould not have his

his head cut off. In the Boat, which in the beginning they took with them, was a Muſquet ſaved of the three which was not diſcharged; which his Maſter ſome time after he had been with him, brought to him to know the uſe of it: he endeavoured as much as he could to make him apprehend the uſe of it, but ſtill they profeſt their ignorance: but they commanded and threatned him to ſhew the uſe of it. The fear of his maſters diſpleaſure and their inhumanity, cauſed him to ſhoot it off; but the *Negroes*, which expected ſome delightful thing, were fruſtrated, and at the ſuddain noiſe and flaſh of fire (which they very much dread) ran from him, and were greatly affrighted; but quickly after, hearing no more of that noiſe, they came up to him again, and commanded him to do the like: he told them he had not powder, which was the cauſe of the noiſe; but this would not ſatisfie theſe Barbarians. He not being able to anſwer their expectation, they concluded he was not willing, they proceed to threaten him, and were about to murder him, had nor his maſter reſcued him. Upon diſcourſe after with this *Anrona*, or Maſter, he began to underſtand the reaſon of their barbarous dealing with

with him and his Friends, he telling him that naturally the people were civil and ſimply honeſt, but if provoked, full of revenge; and that this Cruelty was occaſioned by ſome unhandſome action of carrying a Native away without their leave, about a year before; they reſolving, if any came aſhore, they ſhould never go off alive. He had not been above ſeven weeks in the Country, but his Maſter preſented him to his King, whoſe name was *E-fu-me*, King of the *Buckamores*, who immediately gave him to his Daughter, whoſe name was *Oni-jah*, and when the King went abroad, he attended him alſo as his Page, throughout the whole Circuit of his Dominions; which was not above twelve miles, yet boaſting extremely of his power and ſtrength, but glorifying exceedingly that he had a white to attend him, whom he employed to carry his Bow and Arrows at ſeveral places remote from the Sea-ſide; the people would run away from him for fear, others would fall down and ſeem to worſhip him, and uſe thoſe actions as they do to their God. Their progreſs was never ſo long, but they could return home at night, but never without a handſome load of a cup of the Creature. During

ring all the time of the Relaters servitude there, he never knew him g abroad and come home sober. They drink of the best Palm Wine, and another sort of strong liquor, called *Penrore*. The Relator quickly knew how to humour this profound Prince, and if any of the Natives abused him, upon his complaint he had redress, as once by striving with a *Negroe*, his arm was broke, which by providence, more than skill, was set again. After some moneths, the King of *Ca-la-nanch*, whose name was *E-fi-mancha*, hearing of this beautiful white, courted his Neighbour Prince, that he would sell him to him; at length they struck a bargain, and the Relater was sold for a Cow and a Goat; this King was a very sober and moderate person, free from treacheries and mischiefs, that the other was subject unto; and he would often discourse the Relater, and ask him of his King and Country, and if his Kingdoms and Dominions were as big as his, which were not above twenty-five miles in length, and fifteen in breadth. He told him as much as his understanding and years made him capable of, keeping still in the bounds of modesty, and yet relating as much as possible to the honour

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and dignity of his Soveraign; firſt informing him of the greatneſs of one of his Kingdoms, the ſeveral Shires and Counties it contained, with number of its Cities, Towns and Caſtles, and the ſtrength of each, the infinite Inhabitants, and valour of his Subjects. One of theſe Kingdoms was enough to amaze ſufficiently this petty Governour, that he need not to mention any more of his Majeſties Glory and Dignity. It put him into ſuch a profound conſternation, that he reſolved to find out ſome way to tender his reſpects to this mighty Prince, and no way could he find ſo conveni nt, as to tell the Relater, that if he could find but a paſſage, he would let him go to *England*, to tell his Majeſty of the great favour and reſpect he had for him. This did not a little rejoyce our Engliſh-man. Withal the King told him, that he would ſend him a Preſent, which ſhould be two Cabareets or Goats, which they do value at a very high rate; the King having not above 16 or 18. He tells the King, that the King of *England* had many thouſands of his Subjects that were under the degree of Gentlemen, which had a thouſand of Sheep a piece; the fleſh of which, they valued at a very much higher rate than

Goats. Though our Engliſh-man lived very handſomely with this *E-fn-man-cha*, King of the *Ca-la-nanch*, yet his deſires and his hopes were ſtill for his Native Country: at length he obtained a promiſe from his King, that the firſt Engliſh ſhip that came into the Road, ſhould have liberty to Releaſe or Purchaſe him; this very much rejoyced his heart: now he thought every day a year, till he could hear of, or ſee ſome Engliſh ſhip arrived. Many times when he was alone, his heart would be oppreſt with ſighs and ſobbings, when he thought of his Relations, and the comfortable ſociety that they had together; that it ſhould be his ſad lot to be captivated amongſt barbarous Infidels. Oftentimes did he walk down to the Sea-ſide, ſometimes with hopes, ſometimes with fear, earneſtly expecting the wind of Gods providence to blow in ſome Engliſh Ship thither: his often recourſe to the Sea-ſide was diſcerned by one *Ja-ga*, a Wizard, and the chiefeſt in three or four Kingdoms there-abouts; they are perſons that the Natives give very much credit to, and on any difficult occaſion, run to them for ſatisfaction. That famous Delphean Oracle was never had in greater adoration, than the pro-

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phetical ſpeeches of theſe Moriſh Wizards. Though they have infinite numbers of them in every place, yet this *Ja-ga* had the moſt renown amongſt them; and one day he comes to him, and very kindly ask'd him why he ſo very often frequented that place; he told him, to ſee if he could diſcover any Engliſh Veſſel to come in there: but he being not acquainted with his great fame, askt him when he did believe there would one come in, not that he was willing to give credit to any of their divinations, but ſuppoſing that he thereby ſhould pleaſe him and anſwer his expectation. *Ja-ga* immediately told him, that the fifteenth day after an Engliſh Ship ſhould come into the Road. Then he askt him whether that Ship ſhould carry him away. To this he anſwered doubtfully, but told him that he ſhould be offered to the Maſter of the Ship, and if they could not agree, but that he ſhould come to ſhore again, he ſhould not be ſold, and that in a very ſhort time after he ſhould dye for grief. Theſe fifteen days ſeem'd very long and tedious; many a look did he caſt on the Sea with an aking heart: the fourteenth day he went to the higheſt hill there-about, but to no purpoſe, for he could diſcover no

Ship: next morning he went again two or three times, but saw none: about two or three hours after came running into *E-fn-man cha*, some of the Mores, and told him there was a Canoe coming, so they called our Ships; at which our English-man heartily rejoyced, hoping then to be releast forthwith, yet durst not shew his joy for fear of punishment or of death; for though he lived better now than with his first Master, yet his service was far worse than the Slaves in *Turkey*, and their Diet worse than Dogs meat; therefore had he cause enough of inward joy; the Ship came immediately in, and he highs away presently to *Ja-ga*, to know if it were an English Ship, who resolved him that it was; it happened to be the St. *Maloes* Merchant, Captain *Royden* Commander, who hastened to dispatch his business, took in his Negroes, and was ready to sail, and our English-man heard never a word what should become of him, the King never offering to sell him; this put him on a resolution to endeavour to make an escape, and to that end had prepared a piece of Timber which he had drawn near the water-side, on which he intended to paddle to the Ship, which then lay about a League from the Shore. Just by

by the Sea-side, as he was about to launch his little floating stick, he espied a great Aligator, which will devour a man at a mouthful; this made him alter his resolution, and resolve rather to live with inhumane Infidels, than to throw himself into so imminent a danger, which would have been little less than self-murther. But the next day, which I may call a day of *Jubile*, Almighty God opened the heart of the King to let the poor English man go: he sent him in a Canoe, placed between a Negroe's legs, with some others to guide this small vessel, for fear he should leap over board & swim to the ship. At a distance from the ship he hailed her in the English Tongue, which was no small cause of admiration to those on board to hear an English Tongue out of their Canoes: the Negroes gave him leave to stand up and shew himself to the Captain, to whom he gave an account how four were left there, and only he perserved. It was a pretty while before they could strike a bargain, though the Captain was resolved not to leave him behind. Several times the Negroes padled away with their Canoe, resolving not to part with him; but what with his entreaties and promises, he perswaded them

to

to the ſhip again, and they delivered him on board for forty five Copper Bars and Iron bars; each Copper bar being about the bigneſs of a Youths little finger, the Iron bars a little bigger. Now were his joys compleated, he thought himſelf, as it were, caught up into the third Heavens; he could hardly perſwade himſelf but it was a Dream or Viſion, and that he did not really ſee Engliſh faces, or embrace Engliſh bodies. It was ſome time before he could throw himſelf at the Captains feet, and acknowledge his infinite cauſe of joy in himſelf, and thankfulneſs to him for his deliverance from ſuch a ſevere Captivity; that he that lately was a ſlave to Infidels, that worſhip they know not what, ſhould now ſee the faces of Chriſtians, and join with them in worſhiping the true God; and to him firſt he offered up the ſacrifice of hearty thankſgiving, that had ſent his Angel to redeem him from ſo cruel a bondage. When he came on board, his hair was very long, and his skin tawny (*Malatto* like) having gone naked all the time he was there, and frequently anointing himſelf with palm Oyl he looked like a Tawny-More; but immediately the Sea-men aboard with Chriſtian-like hearts, apparelled him. The Maſter

Maſter commanded to hoiſe ſail, and having a fair wind, they ſailed to *Barbadoes*, where Captain *Royden* was to tarry ſome time; but the Relater earneſtly deſiring to go to his Native Country, and his Relations, got paſſage to the *Downs* in the *Katherine* of *London*, Captain *South* Commander, which through Gods goodneſs in a few weeks arrived in the *Downs*, where the Relater was put on ſhore to his Unkle, Mr. *Richard Watts* of *Deal*, his great joy and ſatisfaction, who took this relation from his own mouth.

FINIS.

Acts 27. 18, 19, 20.

18. *And being exceedingly toſſed with a Tempeſt, the next day they lightned the Ship.*
19. *And the third day, we caſt out with our own hands, the tackling of the Ship.*
20. *And when neither Sun nor Stars appeared, and no ſmall Tempeſt lay on us, all hope that we ſhould be ſaved, was then taken away.*

IN this Chapter we have a full Narrative of *Pauls* Voyage to *Rome*, in all the circumſtances of it; it ſeems *Paul* kept a Journal, and ſo Recorded this memorable Voyage for the uſe of ſucceeding Generations. 1. We have the occaſion of his Voyage, (*viz.*) *Paul* being then a Sufferer and a Priſoner, he appeals to *Ceſar*, and ſo is ſent to *Rome*, and there bears a faithful Teſtimony for Jeſus Chriſt, (*verſ.* 1.) 2. We have the

Dangers that occurred in the Voyage, and these are also carefully Commemorated (*vers.*9.) Now much time was spent, and Sailing was now dangerous, because the Fast was already past: This
*Lev.*16 29. was the yearly Fast of the *Jews*, on which the attonement for all the people was made by the high Priest, in the holy of holies; which day was the 10. of the 7th Month, which partly agreed with our *September* and *October*, in which time the Sea was not Sailed in, by the Ancients, until the beginning of *March*, because of the shortness of the days, and the violence of the Tempests, they were prone to in those Parts, this is the sense of Interpreters upon the place. 1. Danger of the Voyage we read of, is this, the winds were contrary, *vers.*4. this is spoken of the Voyage of the Disciples, The winds were contrary. 2. Danger, there arose not only a contrary wind, but a violent wind, called an *Euroclydon*, (*vers.*14.) some read it a Whirle-wind, but it is meant of an *East*-wind, which raises the Sea mightily. 3. The Tempest was so great and violent upon them, that they were glad to let the Ship drive, (*vers* 15.)

3. We

3. We have not only the Danger in this Voyage, but their marvelous Deliverance and Preservation; for they came off all of them with their lives, (*vers.* 44.) the particulars whereof you may see.

In the Text we have three things observable. 1. Their endeavors in this great distress to preserve themselves. 1. They lightned the Ship; and what was it she was laden with? it was Wheat, *vers.* 38. They lightned the Ship, and cast the Wheat into the Sea; thus did *Jonah*'s Mariners cast out the Wares. Alas, what are these things, but lumber to lives? if it were Gold, it must go for Life. *Skin for skin and all that a man hath will he give for his life.* Then what should a man give for his Soul? what will a man give in exchange for his Soul? 2. Endeavor; they cast out the Tackling of their Ship; any thing they part with to save their lives, though never so useful to them; even that which was necessary for their Voyage, they are under a necessity to part with it, for the preservation of their lives.

2. We have their Dangers as well as Endeavors. 1. It is expresst in the violence of the Tempest; they were ex-

ceedingly toſſed with a Tempeſt. 2. It was dark weather, neither Sun nor Stars appeared, which uſed to be great comforts and helps to poor men at Sea. 3. Their Danger is expreſt in this, they were brought to the brink of the black pit of Deſpair; all Hope now was taken away. O what a ſad diſtreſſed condition was this! their Hope, which is called the Anchor of the Soul, yea which is the Sheet-Anchor of the Soul, was loſt; they gave all their lives over for-gone and loſt: And oh, what could now a company of men do that had loſt their Hopes and Hearts? could theſe that had loſt their Hopes find their hands? they were now ſaying, as the Jews did in their Captivity, Our Hope is loſt, we are cut off for our parts.

Ezek. 37. 11.

3. We have their Deliverance and Preſervation, coming in at ſuch a time and ſeaſon as this was; now that they are brought to an extremity, God makes it his opportunity; and now that all hope of being ſaved is taken away, ſalvation will be moſt ſeaſonable: and now the Angel appears to *Paul*, and tells him, all their lives are enſured, only the ſhip ſhall be loſt.

Ob-

Obſervations are theſe:

1. *Dangers and Deliverances are to be carefully recorded and remembred; therefore* Paul *takes an account of both, here in this Voyage.*
2. *Salvations and Deliverances many times are not ſent, until perſons be left hopeleſs in themſelves.*

I ſhall ſpeak a little to both theſe upon this preſent occaſion, that what you read here, may be remarked and remembred.

1. *Dangers and Deliverances are to be carefully recorded and remembred. This Obſervation hath two parts: 1. Dangers are to be remembred. 2. Deliverances are to be remembred.*

Thus the Lords poor people uſed to do in all Ages: When *Jacob* was in danger of his Brother *Eſau*, you ſee how he commemorates it, and gives us an exact narrative of it, and tells us how he feared him: *Lord, I fear my Brother* Eſau. How often was *David* in danger by *Saul*, who was his ſworn Enemy? and how many Pſalms have we, taking occaſion to *Pſal.* 34. 4.

remember what danger he was in, and how comfortably he was brought off: 2 Cor. 1.9, 10. *I sought the Lord, and he heard me; and delivered me out of all my fears.* As *Paul* tells the Corinthians what danger they were in; they were preſt out of meaſure, out of ſtrength, in ſo much that they deſpaired of life, &c. And ſo at Sea as well as Land, he would have dangers remembred; how that they go up to the Heaven one while, and ſink into the deeps another; their Soul melted becauſe of trouble, and they Matth. 14. 28,29,30. at their wits ends, &c. *Peter*'s danger at Sea is recorded, when he began to ſink, and cried out, Maſter, ſave me, or I periſh: And the Diſciples, when they cried out, *Careſt thou not that we periſh?* (Mark 4. 38.) It is obſerved the Ship now was full, and now comes ſalvation and deliverance. Here was their danger recorded, the Ship was full, and Chriſt aſleep in the hinder part of the Ship.

1. Query is, How Dangers ſhould be remembred?

2. How Deliverances ſhould be remembred?

1. Dangers ſhould be remembred, conſidering we may come into them again.

gain. Many when dangers are not, they ſing to their Souls that ſong, and delude themſelves, The bitterneſs of Death is paſt; they think they are out of one ſtorm, and they ſhall never come in ſuch another. Juſt as perſons do with their Sickneſs at Land, ſo many do with their Dangers at Sea, if God bring them off: O they grow hardned and ſecure again. But if God hath brought home one dangerous Voyage, we ſhould think, it may be the next will be as dangerous; Have I eſcaped one at Sea, one at Land? if I do not improve it, if I do not walk ſuitable under it, O how eaſily can God bring me into another. You never were in ſuch Dangers, but you may come to the like again, whether at Sea or Land.

2. Dangers ſhould be remembred with conſideration to the greatneſs of them; great things ſhould be remembred, a great God, great Mercies, great Deliverances, great Sins, and great Dangers. How ſhould we think, O what a Danger was I in at this time by ſuch a Storm at Sea! by ſuch a Sickneſs aſhore! not only my Life in danger, but Lord, was not my Soul in danger? was I fit to die at ſuch a time? had I gotten an intereſt in

Christ, if I had been cast away at such a a time? Men think dangers great for their Bodies, but they do not think them so for their Souls; they think them great for their Ships, for their Estates, but they do not think them so for their Eternal conditions; O, had not my Body, Soul, Ship, and all perished together. And was not this a great danger? thy Souls danger was the greatest danger; hadst thou been drowned at such a time, thy Soul had been shipwrackt to all eternity.

3. Dangers should be remembred with consideration to their suddenness; how many times do they come suddenly upon us? As there is sudden fear, so there is sudden danger. When the Lord sends the Winds out of his Treasury suddenly, and threatens men at Sea with sudden destruction, when desolation seems to come as a Whirl-wind, &c. we should think, What if sudden death had come upon me, what a condition was my poor Soul in? what a dreadful thing would it have been if I had been surprised on a sudden, and sent into an Eternal condition, in the twinkling of an eye? I, to be threatned to be swallowed up, only with a formal God have

mercy

mercy upon thee in thy mouth; not to have time to pray, repent, reflect upon thy paſt life: O what a ſad thing is this?

4. We ſhould think of our Dangers with conſideration to the frames of hearts; what frames of heart we were then under. 1. To the frames of our hearts when in our dangers. 2. The frames of our hearts when brought from under them. 1. The frames of heart when in and under them: were not you under great fears and hurries of Soul? it may be, not knowing how it would go with your Souls, if you had gone off the ſtage of this life at the preſent. *David* when he was in danger, took eſpecial notice of the frame of his ſpirit; *Innumerable evils have compaſſed me about.* He was compaſſed about on every ſide with danger; and how was it with him then? he calls to mind, *Mine iniquities have taken hold upon me, ſo that I am not able to look up.* And what then? O ſee how he prays; *Be pleaſed, O Lord, to deliver me; O Lord, make haſte to help me.* Remember what the frames of our hearts were in our dangers, in reference to our fears; and ſecondly, what in reference to our faith; ſo alſo did *David*, when

Pſal. 40. 12, 13.

Pſal. 57. 9.

when pursued in danger by *Saul*. *My heart is fixed, my heart is fixed; I will sing and give praise.* We are to remember our fears under our dangers, that we may be prepared better for future tryals; we are to remember our faith under dangers past, that we may be encouraged for the time to come in after straits.

2. We are to remember our frames of spirit when God brings us out of our dangers; how then we were melted with the present sense of the mercy; as those Israelites, when God brought them out of danger, they believed God, they sang and gave praise; O what resolutions were there then upon the Soul to be given up anew to God; to walk before the Lord in the light of the living. Thus also did *David*, when brought out of danger; *Thy vows are upon me, O God*, &c. and at another time, *The Lord preserveth the simple: I was brought low*, &c. *and thou helpedst me.* And then what a frame of heart was upon him? *Return unto thy rest, O my Soul*, &c. Then he was all for returning to God: O now there was fresh endearments betwixt the Soul and God. These we are to remember, that we may not wear totally

Psal. 56. 12, 13.

Psal. 116. 6, 7.

tally the sense of them off our spirits.

5. We should remember our dangers, with consideration, to the frequency of them; how frequently we were in them. *Paul* remembred this, in Perils by Sea often, in Perils by the Heathen, &c. O how often have we been near Drowning, near Taking, near Sinking, near Dying, and yet God brought us off; these things we should call to mind often; go out upon dangerous Voyages, and often come home; the oftner and more frequent our dangers, the more should we think upon them. 2 Cor. 11. 26.

2. We should Remember our Deliverances, but how? 1. We should Remember them, admiring them; Remember them, so as to admire them; thus did the people of the *Jews* in *Ezra*, *Who hath given them such deliverance as this?* O! they admire it, and write a Non-such upon the Head of it, as *David* admired the goodness of God, when he had spoken of his House to come. Is this the manner of men, O God? He was in an holy Extasy of Heavenly admiration; so should you say now; to carry out, and bring home, in such a dangerous time as this; To hide from Enemies, when sought for in such a 2 Sam.

time

time such a Voyage as this: Oh! *who am I? and what is my Fathers house, that he should bring me hitherto?* You should turn the Deliverance on every side, and admire the goodness of God, the wisdom of God, the mercy of God, the power of God, the faithfulness of God in it, and say, O Lord, what a Deliverance is this? what a Voyage is this? God loves to have his Mercies admired by us.

2. We should Remember our Deliverances, to have our Hearts raised up in gratitude, and thankfulness to God for them; Thus did *David*, *I will pay my Vows unto the Lord, in presence of all his people: I will take the Cup of Salvation, and call upon the Name of the Lord.* We are to remember to pay our Thank-offerings unto God, after our Deliverance from God: what, forget such a Deliverance as this? what, not be thankful for such a Preservation as this?

Psal. 116. 12, 13, 14.

3. We should Remember our Deliverances, so as to endear our Hearts to God; Thus we find *David*, *I will love thee, O Lord, I will love the Lord dearly,* (so the Heb.) *The Lord is my Rock, my Fortress, and my Deliverer,* &c. O! now how should Souls after their Deliverance,

Psal. 18. 1.

rance, boile, and burn in Love to God! How are we engaged to a Friend that is at any time but an Instrument in Gods hand to Deliver us? and shall we be endeared to the Instrument, and not to the Author? O! how was *David* endeared to God, when he said, *He having Redeemed him, he would walk before the Lord in the Land of the Living.* *Psal.* 56. ult.

4. We should Remember our Deliverances to improve them in a way of acting Faith, when the next danger and straits comes: *I will remember thee from the Land of Jordan, from the Hill Mizar.* This was to encourage him from his former Deliverances in his future straits and exigencies. What, now distrust God, who hath delivered in six troubles, and now shall we give way to unbelief in the seventh. Did not holy *David* thus? *He hath delivered me out of the Paw of the Lyon, and out of the Paw of the Bear, and he will deliver me out of the hand of the uncircumcised Philistine.* Thus *Paul* remembers his Deliverance from *Nero*. *And I was delivered out of the mouth of the Lyon, and the Lord shall deliver me from every evil work.* *Psal.* 42. 6, 7. 1 *Tim.* 4. 17, 18.

5. We should remember our Deliverances, to be often inculcating, and imprinting

printing them upon our own hearts; alas, when we receive them, they are a little fresh it may be upon our spirits, but ô how soon do they die, because they are not written upon our hearts; they are not engraven their as a man that would Remember a thing, be it a Notion, or any Resolution, he will be often turning it over in his thoughts; alas, if we write our Deliverances, is it not in the Dust? whereas we should write them in Marble: We should write them them with a Pen of Iron, and the point of a Diamond.

1. We should Commemorate our Dangers with our Deliverances, because God gives them to that end. The Lord doth not give us our Deliverances to cast them at our heels, nor brings us out of our Dangers, that we might forget them, as though we never had been in any of them. God expects that we should faithfully Register and Record them; therefore it was a great Provocation to the Lord, that the Children of *Israel* so soon forgot his works: If you do but forget the kindness of a Friend, you think it is disingenious; but ô then, what is it to forget that God that hath delivered you out of six troubles,

and

and in seven troubles? God loves and expects his kindness should be kept upon Record.

2. We should Commemorate our Dangers and Deliverances, because it was freely of his grace to bring us out of the one, and put us under the other; is it not of his meer mercy that he Rescued and pull'd us out of our dangers? might not we else been swallowed up of them, and may not we all say in this case, as the Psalmist in that? had it not been the Lord who was on our side then, the waters had overwhelmed us, the stream had gone over our Soul, then the proud Waves had gone over our Soul: may not you sing this Song? what, and now forget such dangers? and cast behind your backs such Deliverances. Oh! the freer any favour is, the more it should be remembred; doth God see any thing in us, or in our families, more then others, to bestow such deliverances for? One man goes to Sea, and he is taken; another goes to Sea, and he is sunk; another goes to Sea, and he dies the Term of the Voyage; and why doth the Lord preserve you? is not this free grace? not because you are more Righteous, but because

Psal. 124. 4, 5.

Who have been so often delivered at Sea in eminent dangers.

cauſe he is more gracious; and ſhould not this be Remembred?

3. Our Dangers and Deliverances ſhould be remembred, becauſe God hath gracious ends and deſigns both in the one and the other; What ends hath God to bring us into dangers? 1. He by this hath an end and deſign to quicken up to duty; it may be there may be ſome omitted duty, neglected duties often bring men into great and eminent dangers; it may be a Perſon is convinced of the duty of Prayer, but it may be neglected; oh then God will bring into danger to quicken to duty; oh ſays God, *In their Afflictions they will ſeek me early.* The very Heathen Marriners called out for Prayer in time of danger. Obſerve it, that Perſons convinced of duties, either Perſonal or Domeſtical, and yet neglected, God uſually whips them to their duties, by one danger, affliction or another. The Proverb is good, if you would teach a man to pray, ſend him to Sea. 2. God by bringing us into dangers, hath a deſign upon us to convince of ſin; many Convictions hath come in to the Soul at this door; Dangers have often proved inlets to Convictions. Oh! what Convictions have

have many poor Souls lyen under while in Danger, when it may be the Dangers hath given them a view of Eternity; when Dangers hath presented Death to the man, and Conscience hath cried, Now thou art sinking, now there is but a step betwixt thee and Eternity, betwixt thee and another World? Oh then what Convictions hath the Soul lyen under? and yet it may be when the Danger is over, the Conviction is over too. Well, though we may forget all, yet God remembers all. 3. God hath a design upon us in our Dangers, to prepare us for our latter end. The danger thou art in, & hath escaped, calls for to prepare for thy Death, which must certainly come to pass shortly. God by Dangers would have you prepare for Death: and oh! what a cutting Consideration will this be when thou com'st to die? that thou who hast been in so many dangers by Sea and Land, should have no more learned to die, nor ready to die. Alas, you escaped the last, that you might prepare for the next. 4. God hath a design upon our Graces by bringing us into danger; Danger is to exert and draw forth Grace. Thus the Disciples Dangers at Sea were to draw forth

their Faith. Faith and Patience comes moſt viſibly upon the ſtage in times of moſt eminent danger. 5. God by bringing us into Dangers, hath a deſign upon our Souls; he ſometimes by danger of drowning the Body, hath ſaved the Soul, and hath cauſed it to ſay, *Periiſſem niſi periiſſem:* I had periſhed, if I had not periſhed. Some have eſcaped ſhipwrack of Soul by ſhipwrack of Body; and ſhall we forget ſuch Dangers, when God hath ſuch gracious deſigns in them upon us?

2. He drives on gracious ends and deſigns in our Deliverances, and ſhall we then forget them? *&c.* 1. He ſpares us, that we may account his long-ſuffering Salvation; he gives, by ſparing of us, ſpace to repent; and oh! what a dreadful thing is it not to remember wherefore we are ſpared and delivered? *He gave her ſpace to Repent, but ſhe repented not.* The Priſoner is Reprieved that he might ſue out his Pardon; and will he forget the end for which he is Reprieved? 2. He delivers, that we may live to him. Why was *David*'s feet delivered from falling? it was, that he might walk before the Lord in the light of the living. He gives us our lives, that

Pſal. 56. ult.

we

we might give them back again to God. *Jer.7.10.* Men are not delivered from dangers to live to themſelves, to live to their luſts, to drink, and ſwear, and rant, and roar, as a great many poor wretches do. That ſay as they did, *We are delivered to do all theſe abominations.* 3. God hath another *Pſal.50.* end in Deliverance, that we might glo- 15. rifie him, in paying our Vows to him. *I will deliver thee*; and what then? when out of trouble never remember it more, caſt it behind thy back; O no; *And thou ſhalt glorifie me.* He aims at a revenue of glory out of your deliverances. 4. God hath another end in delivering of us; that we might enter into new Engagements, to be more the Lords; as in times of great dangers, there uſe to be great engagements betwixt God and the Soul; ſo in times of great deliverances, there are great engagements paſs betwixt God and the Soul, new dedications to God; new deliverances, call for new dedications of the Soul to God; now the Soul ſhould be ſet apart for God more than ever. 5. God hath another end in delivering of us, that we might break off our league with ſin; thus it was with them, *Shall we break his Commandments, after ſuch great deliverance as this?*

APPLICATION.

Is it so, that our Dangers and Deliverances should be remembred by us; then it is a word of information:

1. Learn we here how acceptable it is to God, that we thankfully congratulate our Mercies. No Musick like the sound of Trumpets off the waters: so O what sweet Musick doth it make in Gods ears, that you thankfully record Sea-Mercies, and Sea-Deliverances; this is Musick of the Waters; this makes melody in Gods ears. Sea-Prayers and Sea-Praises, come up acceptably before the Lord; he is so pleased with them, that he hath called them Sacrifices. O that men would offer the Sacrifice of Praise; this is the sound of Trumpets you should carry to Sea with you, outward bound, and homeward bound!

2. Learn we hence what a great evil it is to lose the remembrance of our Dangers and Deliverances. What do many Families? what do many Persons with the Sea-Dangers, with the Sea-Deliverances? do not they write them in the dust? do not they bury them in the Grave of Oblivion? do not they cast them

them behind their backs? do not they trample them under foot? O poor Souls! they little know what they do. 1. Such Deliverances will have a resurrection in their Consciences one day; though they bury them now, O they will rise again: and oh! how will they then dread and terrifie a poor Soul? 2. Such Deliverances will another day be witnesses and evidences against you. Oh! what a cutting testimony will they give in against the Soul? Hast not thou been graciously and wonderfully delivered in such a Voyage, in such a Storm at Sea, in such a Sickness at Shore, and yet walked unsuitably under all these? To be cast out by Mercy, O what a dreadful thing is this! 3. Such deliverances forgotten by us, harden us; either they soften, or harden. These Providences are like Gods Ordinances in this respect, they either harden or soften. Oh! what a dreadful thing it is to be hardned by Deliverances and Preservation, and yet many are. *Sentence not being speedily executed, the hearts of men are fully set in them to do evil.* 4. Such Deliverances will be great aggravations both of mans sin and misery, if forgotten by them. The goodness of God

was the aggravation of the ſin of *David*, ſays God, *When I had done ſo and ſo for thee, nay, and I would have done more, wherefore haſt thou deſpiſed the Commandment of the Lord, to do evil in his ſight.* What, for you that had ſuch deliverances as theſe, to break his Commandments; as *Ezra* ſays; O this is an high aggravation! 5. Deliverances and Dangers forgotten will cauſe the Lord to pull in his hand in a way of Mercy, will cauſe God to give up Perſons, and take his Protecting preſence from them, take them from the ſhaddow of his Wings. Souls by forgetting paſt dangers and deliverances, may put themſelves from under Gods Protection for the future.

2 *Sam.* 12. 8, 9.

Uſe 2. Is it ſo that we are to Remember our Sea-Dangers and Deliverances? then it is a word of Exhortation; be exhorted then to call to mind, and keep in mind, what God hath done for you; and in this Exhortation I addreſs my ſelf to Sea-faring men, whoſe lives are a courſe and ſeries of Wonders in their frequent Salvations and Preſervations, (witneſs this Treatiſe) as you ſee the wonders of God in the Deeps, (*viz.*) The wonders of his Creation, ſo do you ſee the wonders of his Salvation.

How

How often may *Wonderful* be Written upon the Head of Salvations that you are every Voyage receiving from God? you never go out, and come home, but God works *Wonderfully*, and appears *Wonderfully* for you; Is not he a Wonder-working-God for you every Voyage?

The Exhortation is to call to mind, and keep in mind, to Record and Regiſter your Dangers and Deliverances, and not to do as *Iſrael* is ſaid to do, who ſoon forgot his works. How often doth God bring in this ſin of theirs in one *Pſalm?* They forgot his works, and the wonders he had ſhewed them. *Pſ* 106 13. *Pſ* 78. 11.

1. Keep them in mind, for they are wonderful Dangers and Deliverances; They are Wonders, theſe are to be remembred. Marvelous things did he for them, in the ſight of their Fathers, *&c.* He devided the Sea, and cauſed them to paſs through, and he made the waters to ſtand as an heap; and it is brought in again in that Pſalm. They remembred not his hand, nor the day when God delivered them out of the hand of the Enemy, *&c.* And in another place, They forgot God their Saviour, which had done great things in *Pſal.* 78. 12, 13. *Pſ.* 78 42. *Pſal.* 106. 21, 22.

Egypt. Wonderous works in the Land of *Ham.* This heightens the ſin exceedingly to forget ſuch great and wonderful Dangers and Deliverances.

1. Your Dangers are Wonderful in this Reſpect, they are often ſuch as threaten a ſentence of Death to be executed upon you. May it not be ſaid of poor Sea-men, as was of them; *For we would not (Brethren) have you ignorant of our trouble, which came to us in* Aſia, *that we were preſſed out of meaſure, above ſtrength, inſomuch that we deſpaired of life, but we had the ſentence of death in our ſelves, that we ſhould not truſt in our ſelves, but in him that raiſeth the dead, who delivered us from ſo great a Death, and doth Deliver.* O how many Sea-faring men may ſay thus! Our dangers have been ſuch, as we have often deſpaired of life; there hath but been a little betwixt us and Death; nay betwixt us and Eternity; and ſhall we forget ſuch Dangers, when we have been ſo near Death in them? As he ſaid to *David, As the Lord lives, there is but one ſtep betwixt thee and death.* O how often have you been near ſinking, near drowning, and yet God hath then appeared for you, with an outſtretched Arm, and in the Mount hath been ſeen,

2 Cor 1.8, 9, 10.

and

and will not you Remember this?

2. Your Dangers are Wonderful in this Reſpect, they are ſudden and ſurprizing, they are wonderful ſudden; how are you often, all on a ſudden, threatned with nothing but preſent Death and Deſtruction! It may be ſaid of Sea-men, as of thoſe in *Job*, *Snares compaſſes them about, and ſudden fear troubleth them.* It doth not only trouble them, but all on a ſudden trouble them, before they know almoſt where they are (as we ſay;) We read of ſome whoſe Calamity ſhall come ſuddenly. *Suddenly ſhall he be broken without Remedy.* O how terrible is ſuch a caſe, or ſuch a danger! and hath not God often threatned to make this your caſe and condition? O then do not forget ſuch dangers that have ſo ſuddenly lookt you in the Face! *Job* 22. 10. *Prov.* 6. 15.

3. Your Dangers are Wonderful in this Reſpect, they are not Dangers in which your Bodies are concerned only, but they are dangers in which your Souls are concerned; It is not only the danger of a Ship-wrack'd Veſſel, and a Shipwrack'd Eſtate, and a Shipwrack'd Body, but a Shipwrack'd Soul. Here is the great danger, leſt thou make a loſt Voyage for thy Soul: If thou had died

died in ſuch a Storm, or died in the Terme of ſuch a Voyage; Oh! what would have become of thy Soul, Thy precious, thy immortal Soul? Had not thou died in a carnal, in a Chriſtleſs ſtate and condition? Had not thy poor Soul periſhed to all Eternity, if thou then had miſcarried? Was not thou then a ſtranger altogether to Chriſt, and a work of ſaving Grace upon thy Heart? Had not thou then the guilt of all thy ſins upon the back of thy Soul unpardoned? And ô what danger was this! And wilt thou forget ſuch dangers?

4. Your Dangers are ſuch at Sea, as none but a God can deliver from; all your skill cannot; Oh, then is the greateſt Artiſt at his Wits end! The Pſalmiſt tells us, the Marriners in their Storms, are at their wits end; (or as ſome read it) all their wiſdom is ſwallowed up, they know not what courſe to Steer, (the *Dutch* Annotators carry it,) Now their very Pilots are at a loſs; Now all their courage cannot contribute to their deliverance, though men of the greateſt natural courage and magnanimity in the world: Yet now their hearts melt becauſe of troubles;

*Pſ.*107.27. *The courage of ſuch is ſet forth* Olli Robur, & æs triplex circa Pectus. *Hor. Ver.* 26.

as

as it is said of the Marriners in *Jonahs* Ship, *The Marriners were afraid.* O now, when Death and Eternity, the Grave and Judgment to come looks them in the face! Then they are *Magor-Missabibs*, terror to themselves, and to all about them; O now, the danger is such, it must be the only finger of God that can help! I have heard of a Ship in *Yarmouth* Road, that in a great Storm, they feared the Anchor would come home, and the Master discoursing with a Youth in the Ship, that God had begun lately to work some Convictions upon, O says his Master, if God do but lay a Finger upon one Strand of the Cable, it will hold; and in the Morning many Ships were lost near them, and there was but one Strand in the Cable left. O the finger of God only can sometimes save in dangers. It was a good saying of a godly Commander of a Ship in eminent dangers, *None now but that God that saved the Children of* Israel *at the Red Sea, can save us out of this distress*; and as soon as he had said it, the Wind altered, and saved them; And will you forget such dangers as none but a God can save from?

He that first ventred into his Ship at Sea, is said to have treble brass about his breast, a Proverbial speech for a man of courage.

5. Your

5. Your dangers at Sea are ſuch as many thouſands have periſhed in; how many have gone to Sea, that never returned more? that have been ſwallowed up in the belly of the great Deeps? How many have periſhed by the Sword at Sea? how many by violent Storms? and that God ſhould put a difference betwixt you and others, and you ſhould forget it, this exceedingly heightens and aggravates the guilt. How many have loſt their lives? how many have loſt their limbs? and yet in ſuch dangers God hath brought you off; this is never to be forgotten.

2. Your dangers are not only wonderful, but your deliverances are ſo too, and therefore ſhould be remembred. There is never a deliverance, but you may read a wonder in it; ſo many deliverances and ſalvations at Sea, ſo many wonders. God ſaves you in a miraculous way.

1. Is not this a wonder, that perſons of ſuch great ſins and provocations, ſhould be perſons of ſuch great ſalvations and preſervations? that ſuch as ſin every Voyage, nay, it may be at an high rate ſin every Voyage, ſhould be ſaved and delivered at ſuch an high rate

rate every Voyage? is not this a wonder, that men of such sins, should be men of such salvations? that men that sin against these salvations, should not have these deliverances shorten upon them. Oh what a wonder is this! We should wonder if a person should be continually disobliging any of us, and yet we should be still heaping up kindnesses upon him: This made the Prophet *Ezra* say, *Shall we again break his Commandments, after such deliverance as this?* O do not you provoke the Lord every time that you go out, and still he delivers you, still he returns you to your Relations, to visit your habitations in peace! and is not this a wonder?

2. Your deliverances are wonderful, if you consider your deliverances are great deliverances. We read of such; *And the Lord saved them with a great deliverance*; or with a great salvation. Thus said *Sampson*, *Thou hast given this great deliverance into the hand of thy servant.* Now any great transactions are remembred and recorded. Your deliverances are great, if we consider these things; 1. They are commanded deliverances by the great God; his

1 *Chron.* 11. 14.

Judg. 15. 18.

his word of command brings all our deliverances about, whether at Sea or Land. Which made the Church in distress pray, *Thou art my King, O God, command deliverances for* Jacob. He commands every thing tending to deliverance at Sea; in order to deliverance, he commands the Winds; *He maketh the storm a calm.* He also commands the Seas; he says to the proud Waves, *So far, and no further.* You read of a decree set to the Sea, that it cannot pass; *Though the Waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it.* It is the great God only that rides Lord Admiral at Sea, to command the Seas and the Waves thereof. God is said to shut up the Sea with doors, and set bars upon it. *Hitherto shalt thou come, and no further; and here shall thy proud waves be stayed. Xerxes* presumed he could tame the *Hellespont*, for attempting his Bridge of Boats; but all this was in vain, this is a flower in Gods Crown alone, to command the Sea. Your deliverances are a fruit and effect of Gods commanding Power, therefore great. 2. They are great deliverances, as they are the curious workmanship (as I may call them)

Psal. 44. 4.

Psal. 107. 29.

Jer. 5. 22.

Job 38. 8, 11.

of

of the Attributes of a great God. Deliverance is said to be wrought for us, it is the handy work of God; *If God will work, who can let?* (as the Prophet saith.) And he seems to speak it upon the account of the deliverance of his People; *For your sake I have sent down to* Babylon, *and have brought down all their Nobles, and the* Caldeans, *whose cry is in their ships.* In every deliverance there is the excellent work of the Attributes of God; we may in such a deliverance say, Here is the Power of God, and here is the Wisdom of God, and here is the Love of God, and here is the Faithfulness of God, &c. For as God in the confounding of the Languages at *Babel*, said, *Go too, let us go down*, (as if he derected himself to his glorious Attributes, compassing about his glorious Throne) *Come, let us go down.* So when God sends us deliverances in our distresses, he sets his Attributes at work; Go Power, go Mercy, go Love, go Faithfulness, go and act your respective parts in this deliverance; and must not this be then an excellent and curious Piece that Gods Attributes bring forth? 3. They are great deliverances, if we consider the great sins and

Isai. 43. 13, 14.

Gen. 11. 7. Or as some take it of the Trinity, as in the Creation; it is Gods coming down, when Persons are delivered in eminent dangers. We read of hands at work under the wings we see not, so the curious works of providence in our deliverances till they come forth O then how shall we admire them.

Ezek. 10. 21.

and provocations they come over the heads of, the great unworthiness of the receiver, heightens much the mercy and favour received; the reason why persons do not greaten their deliverances, is because they do not greaten their sins, in the deep sense and aggravations of them. O such a Soul would say, as *David*, *Is this the manner of men?* O God, is not this a great deliverance, for such a great sinner to receive? 4. They are great deliverances, if we consider the time and season of their coming in; as this deliverance of the Ships Company where *Paul* was, it was when all hope of being saved was taken away; and so were many of the deliverances mentioned in this Treatise. So *Peter*'s Sea-deliverance, when he began to sink, Christ stretcheth forth his hand immediately; he was now sinking and going, but see how ready Christ was to save; *He stretched forth his hand and caught* Peter. Our sinking time, is Jesus Christs saving time. In the Mount is the Lord seen; our extremity is Gods opportunity; and are not then these great deliverances never to be forgotten? 5. They are great deliverances, if we consider they are not only deliverances of Bodies, and Ships, and Estates sometimes, but Souls; and where

Matth. 14. 28, 29, 30.

the

and where the Ship is loſt, and the Eſtate is loſt, yet for the life to be ſaved, and the Soul delivered, is a very great Deliverance; a Reprieve when a Priſoner is under the ſentence of Death, is a great Mercy: O when God Reprieves a poor Priſoner, this is ſome Deliverance; we read of ſome Deliverance God gave to *Iſrael* in the days of *Shiſhak*; a Reprieve is ſome Deliverance, but if it end in ſuing out the Priſoners Pardon, then it is a great Deliverance. If it be ſuch a Deliverance in a Storm at Sea, as *Hezekiah* had from a Sickneſs at Shoar, *Thou haſt delivered me in love to my Soul, and caſt all my ſins behind thy back*; This is a double Deliverance, and ſure ſuch Deliverances as theſe are worth Recording; Theſe are to be written in Marble and not in Duſt, with the Pen of Iron, (as the Prophet ſays) and not with the point of a Diamond. *Iſ.* 38.

3. Your Deliverances are wonderful, if you conſider the many thouſands that have periſhed in leſs Dangers to an eye of Reaſon; they are diſtinguiſhing Deliverances, and therefore wonderful hath God dealt with all men that go to Sea as with you. Hath not thouſands periſhed by the Sword at Sea in bloody Engagements? Miſcarried at Sea in

dreadful and terrible Storms; Hath not the Sea been a Sepulcher for thousands? Are not there Millions of the Dead that the Sea must one day give up, and yet you Delivered, and yet you spared? O what distinguishing Mercy is this! And shall this be forgotten by you? Should not you keep Records of distinguishing Mercy? How many sunk sometimes, and perished by your sides? How many that went out with you that never Returned? One taken, and another left; one sunk, and another saved.

4. Your Deliverances are Wonderful, if you consider the way that sometimes God takes to bring them about; O what strange ways doth God take to deliver, when he hath a mind to deliver; sometimes he brings down to the very Gate of the Grave, he brings to the Doors and Bars of the Sea, and then shuts these doors; as *Job* speaks, He brings to the next door to perishing, and then he delivers; *Master save me, or I perish*; and then he lends an Arm, witness many of these deliverances here mentioned. Sometimes he doth it by strange means, low and contemptible, as the poor man that we Read of, that delivered the City, sometimes by unthought of and unexpected means, as he

Eccles. 9. 15.

he that Relieved Major *Gibbons*, as this Story mentions, he was a *French* Pyrate. As that Ship I have heard off, that when she sprang a Leak, and they all had like to have perished, all on a sudden the Leak stopt, and they knew no Reason, but when they came into the next Port to search her, there was a great Fish had wrought himself into the Leak, that they were glad to cut him out; was not here a miraculous deliverance? That *Jonah* should be swallowed up by the Whale, ô what a miracle was this! and so he was preserved! and how have some been saved by sudden shifts of Winds when neer sinking and perishing? these are to be remembred to the Lord while you live: Oh! methinks this one Motive should set on the Exhortation, if I should use no more, to Remember your Dangers and your Deliverances.

But secondly, another Motive is this, to Remember your Dangers with your Deliverances; this will in your great distresses and extremities, contribute some hope to you; to read over your Register, your ancient Records, how good God hath been at such a time, and such a time; how seasonably he stept in and delivered in such a strait and such a strait; Oh then says the Soul,

why ſhould I deſpair, and caſt off all hope now? hath not he appeared and ſaved in Deaths often before now? for paſt experiences are good ſupports for Hope in preſent exigencies and extremities; thus *David* argues, when at a great ſtrait, *Thou hast delivered me, and wilt deliver me*; and thus *Paul*, *Thou hast delivered me, and wilt deliver me*. *Haman* found this a good way to Remember the years of the Lords right hand.

Paſt Experiences as well as promiſes are good food for faith. We read God gave the Leviathan to be meat for his people in the wilderneſs, Pſal. 74.14 which Expoſitors take to be meat for their Faith.

3. Remember your Dangers and Deliverances, for God Records them; they are filled up by God, and he will mind you of them another day if you forget them now; he keeps his Journals and Records, he hath his Book of Remembrance of your forgotten Mercies as well as your forgotten ſins: God will one day read over all thoſe Deliverances you have forgotten; Oh poor Soul! did not I deliver thee in ſuch a Danger, in ſuch a Diſtreſs, in ſuch a Death, when there was no Hope, when there was no Help, yet all this haſt thou forgotten; forgotten thy Mercy, and forgotten the God of thy Mercy; Oh! will not this ſting you to the Heart, when God ſhall cauſe your ſtrangled and murdered Mercies to walk in your Conſciences? when he ſhall give them a Reſurrection there? 4. Mo-

4. Motive to Remember your Dangers and Deliverances; the Vows of God are upon you; Oh! what did you say to God in the day of your distress and calamity? Lord, if thou wilt now appear, and be a present help in time of trouble, it shall never be forgotten, it shall be remembred to the Lord as long as we have a day to live; but when God brings poor Souls off, many do not only forget their Vows, but deny them; In Ancient times it was usual in eminent dangers, whether at Sea or Land, to make Vows; We read that *Jonahs* Marriners they Vowed Vows; *David* did thus, *Thy Vows are upon me, O God! I will render praises unto thee*, &c. (and in another place) *I will pay thee my Vows, which my lips have uttered, and my mouth hath spoken when I was in trouble*; But because this is so ordinary to make Vows at Sea, and brake them a Shoar, let me enlarge a little upon it. 1. Why should you forget your Vows after your Deliverances? They were not rash Vows, there might have been some excuse, if you had made them rashly, you might then have had a Plea, for saying it was an Error; but in times of distress, men are serious, when Death and Eternity is set before them, and they upon the

Jonah 1. 16.

Psal. 56. 11.

Psal. 66. 25, 15.

Eccles. 5. 4. 5. brink of another world; dare you ſinners raſhly Vow, in this day of your diſtreſs; O no, your Conſciences will bear witneſs againſt you, that you were in ſober-ſadneſs at that day. 2. Why ſhould you forget your Vows after your Deliverances, for God will require payment? Nay, this is not only the Reaſon why we ſhould not forget to pay, but why we ſhould not delay to pay; *When thou vowest a vow to the Lord thy God, thou ſhouldſt not ſlack to pay it, for the Lord thy God will require it, yea, will ſurely require it of thee, and it would be ſin in thee.* Take it for granted he will do it, yea, he will ſurely do it. 1. He will require it, ſo as to call to a payment day, he will demand it, he will ſend unto you a Summons to pay the Vows you made to him in the day of your Diſtreſs. Oh! how often is Conſcience Gods Officer, that he ſends to you to demand Payment? O ſays Conſcience, Sinner, pay what thou oweſt to the God of thy deliverances; is not he a God to whom the Vows muſt be performed? 2. He will require it, ſo as to puniſh the non-payment; and ſo requiring is here taken, and in many other places, the Lord doth very often ſeverely puniſh Vow-breaking; breaking of Vows doth cauſe God

Deut. 23. 21.

God often to destroy the works of your hands. Say not before the Angel, *It was an error, wherefore should God be angry at thy Vows, and destroy the works of thy hands?* Some Expositors refer this to the Priest, before whom the sin of rash vows was to be confest; others carry it to Christ, the Angel of the Covenant, who sees through all our subtil excuses and equivocations, and punishes them. O, God is angry when men go so flatly against their Vows; O then God is angry, and destroys the work of their hands, *viz.* disappoints their endeavors, and denies them success. *Eccles.* 5. 4, 5.

Lastly, to forget your deliverances and dangers, is the greatest ingratitude and unthankfulness in the world; hath God given you so many wonderful deliverances, so many miraculous preservations, to be buried in the grave of oblivion? will you murder your mercies, and then bury them? It is comonly said, Murder will out. Murdered Mercies will one day make terrible work, in walking in your Consciences.

The next Observation is this, That Salvations and Deliverances many times are not sent until persons be left helpless and hopeless. I shall give you a touch of this. Now all hope of being

ſaved was taken away, no ſmall tempeſt lay upon them; now they were gulfe in deſpair of ever coming off with their lives: Yet this often is the condition o Nations, Ship-Companies, and Perſons, where God intends to ſave and deliver The proofs of the laſt Obſervation a-bout Dangers and Deliverances being recorded and remembred, proves thi alſo. Thus was *Peter* ſaved, the Diſciple ſaved, when juſt at ſinking.

But why doth God ſtay ſo long be-fore he ſends deliverances and ſalvati-ons? 1. Becauſe he delights to draw forth a ſpirit of prayer; if men will not pray, when ſinking, when drowning, when dying, they will never pray. O

Jonah 2. 1, 2, 3. ſee how *Jonah* prays in his diſtreſs: *And* Jonah *prayed to the Lord out of the Fiſhes belly, and ſaid, I cried by reaſon of mine affliction unto the Lord, and he heard me; out of the belly of Hell cried I, and thou*

verſ. 7. *heardſt my voice, &c. When my Soul fainted within me, I remembred the Lord; and my Prayer came in unto thy holy Temple.* O Sirs, God loves prayer ſo well, that he ſtayes with his deliverances, that we

Pſal. 130. 1. might ſue them out by prayer. *Out of the Depths have I cried unto thee*, ſaith *David*: Driven to it by deep and bot-tomleſs ſtraits, into which I am plun-ged.

ged. And it seems to be an allusion to Mariners, in their distresses and dangers of being shipwrackt, crying unto the Lord. What, will any man perish, and never pray for it! die, and never cry for it! what, and not say as *Peter* did, *Master, save me, or I perish?* What was it that did draw forth prayer in many of these distressed Ship-Companies (in this Treatise mentioned) but their dangers and distresses?

2. God doth not bring our deliverances and salvations until we be hopeless, because he will exercise his peoples graces: Therefore the Disciples were not saved until the ship was full, that their graces might be exercised. O now is a time for faith and patience to be exerted; there is nothing more pleasing unto God, then to see how poor Souls exercise their graces, when they are reduced into extremities; God hath a great revenue of glory arising to himself, out of the exercise of his own grace in the Souls of Believers. O how doth Faith act its part when mercy and deliverance is delayed! It was one of *Luther*'s wonders, to believe for mercy that was long delayed. It is an high exercise of Faith, to look up to God long together, and nothing to come. To say with

Jonah 2. 4, 8. Isaiah 17. with the Prophet *Jonah*, *I will look again towards thy holy Temple.* And with the Prophet *Isaiah*, *Though he hide his face from the house of* Jacob, *I will wait upon him, and look for him.* What though thou be as the Prophets Servant, who went down to the Sea to look, and he said, 1 Kings 18. latter end. *Master, there is nothing.* But what then? doth he give over? O no, looks again; and the seventh look he saw the Cloud. So Faith in its exercise, will look again and again, and never give over, until it espy the mercy coming upon the wings of prayer. So might I add of Patience; O how doth it act its part while the deliverance tarries; it quietly waits for the salvation of God; saying, as Psal. 130. verf. 6. *David*, *My Soul waits for the Lord, more than they that watch for the morning.* The Soul of the Believer possesses it self in patience until the mercy come.

3. God doth not bring our salvations and deliverances, until we be brought to an extremity; because they are most prized and welcomed until then. O now deliverance will be prized: The longer that a mercy tarries, the more welcome it is when it comes; God loves to make all his mercies welcome to us. O how welcome is life, to a person under a sentence of death! O how welcome

come is a discovery of the love of Christ to a poor Soul, that hath long groaned under the burthen of unpardoned guilt. O how welcome was the Prodigals Fathers House, when he had so long been starving in the Fields, with his husks, amongst the Swine!

4. Because God will have all his salvations and deliverances look like his own hand and arm, his own arm brings salvation with him; he will have the print of his own hand upon it, that poor sinners may say, *This is the finger of God*, the doings of God, *and it is marvellous in our eyes.* Alas, men would attribute it to themselves, if salvation did not come in such a way, when all hope of being saved is taken away. Oh! every thing is beautiful in its season; Is not salvation and deliverance now in season? now they begin to despair, as to probable or visible hopes. O now God works like himself, now he appears in a deliverance to be God; which set the Disciples a wondring, *What manner of Man is this, that the Winds and Sea obey him?* Mark 4. 41. And at another time, when he delivered his Disciples at Sea, and calmed the Winds, then they that were in the Ship worshipped him, saying, *Of a truth thou art the Son of God.* Matth. 14. 32, 33.

5. Be-

5. Because he will by such salvations set off his love to poor Souls: Was not the love of Christ set off highly, in taking that season to save the ship when it was full; to save them when they were sinking; Is not that great Love, that steps forth to save in an Extremity? O what Love was this, to save this Ships Company, when all hope of being saved was taken away? Love always chuses the fittest times to appear & evidence it self.

Lastly, Because he will have his deliverances, endearing deliverances to Souls. O how doth such an appearance of God, at such a time, endear the Soul of the receiver. Therefore saith *David*, *I will love the Lord*, (or love the Lord dearly) *my Rock and my Deliverer*, &c.

But I will proceed to give you also a taste of the Application, and not be large, because I have been large upon the former, which was mainly intended.

1. Then learn we hence, that God may for gracious ends, known to himself, delay a mercy or a deliverance, and yet fully intends to give in that mercy. *Jacob* may wrestle all night, and yet be put off; but in the break of day the mercy comes. The Woman of *Canaan* may cry to Christ for her Daughter, and at present be put off, yet at last she shall carry

carry it. The believing Soul may not have the Dove come with an Olive-branch in her mouth until evening. Christs manifesting of his love to poor Souls, is called his supping with them; *And I will sup with you:* Now supper comes not up till evening.

2. Learn we hence, that Gods timing our deliverances and salvations, is best for us; his time is the best time. Our time is always ready, (but saith Christ) *My time is not yet.* If we had our mercies in our time, we should not see that beauty in them; for every thing is beautiful in its season: and God chuses the fittest seasons to send them, because he will put a beauty upon them.

3. Learn we hence, that no case is desperate to God, though it be so to man: One would have thought this a desperate case, in such a storm, lightning the Ship, the casting out of the Tackling of the Ship, neither Sun nor Stars appeared, and all hope of being saved taken away; yet all this was but desperate to them, it was not so to God: now their extremity becomes Gods opportunity, and he takes this juncture of time to appear in. Thus *David*, all Gods waves and Gods billows had gone over him; a desperate case! yet *Psal.* 42. 7, 8.

5. Becauſe he will by ſuch ſalvations ſet off his love to poor Souls: Was not the love of Chriſt ſet off highly, in taking that ſeaſon to ſave the ſhip when it was full; to ſave them when they were ſinking; Is not that great Love, that ſteps forth to ſave in an Extremity? O what Love was this, to ſave this Ships Company, when all hope of being ſaved was taken away? Love always chuſes the fitteſt times to appear & evidence it ſelf.

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yet

yet God (then he believes) would command his loving kindness in the day-time, and his song should be with him in the night. Faith is an excellent grace at a desperate stand.

4. Learn we hence, that Gods thoughts are not as our thoughts; when we think of nothing but sinking and perishing, then doth God think of saving and delivering. They thought all hope of being saved was taken away, but God looks through the Storm and Cloud, and comforts them. As the Disciples, when they thought it had been a Spirit in their Storm that appeared to them; *No*, saith Christ, *be not afraid; be of good cheer, it is I.* Mark 6. 50, 51, 52.

Use 2. Is it so, that the salvations and deliverances that many of us have, are not until we be brought to extremities? then it is a word of exhortation; 1. Then look up to God in the most desperate case, when you know not what to do in your storms at Sea, in your straits at Land. O then let your eyes be up unto the Lord; you see how many deliverances have come down in extremities, as answers to pray. O pray hard; let going to Sea, being in storms at Sea, being brought to extremities at Sea, learn you then to pray.

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